A SHORT SVMME of the principall things contained in the Articles of our faith and ten Commandements.

Whereunto is also added the opening of the principall matters contained in the Lords Prayer.

By *R. S.*

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TO MY LOVING and beloued brethren *and neighbours, ordinarie* Auditors in the new Chappell in Wapping.

IT is not vnknowne to them with whom I haue beene familiarly acquainted, how auerse (euer since I was able to weigh any thing in the ballance of sound reason) I haue beene both in iudgement, and also in disposition of heart, from that too great licentiousnesse and forwardnesse of publishing bookes in this age, which arising (amongst many other causes) out of an inbred inclination to admire our selues and our owne

thoughts) doth so much estrange men from an immediate acquainting themselues with the holy Scriptures, and through the multiplicity of handling the matters of God, keepe them from certainty and staiednesse of iudgement in those things in which it most of all concernes them to attaine to a full assurance of knowledge. Notwithstanding, considering how vsefull a thing it is, that they amongst whom we labour in the worke of God, should haue some short Summaries, by familiar acquaintaince, wherewith they may bee better fitted to profit by our publike Ministery, and which may bee when wee are taken from them, remembrancers of the state of our ministeriall imploiments amongst them: I haue therefore now at last thought fit to giue way to the manifold solicitations and lingring expectations of some amongst you, by dedicating vnto you this short abridgement, as a fore-runner of somewhat farre larger,

larger, if the Lord ſpare my life vnto ſome fitter ſeaſon, when I may by his gracious aſſiſtance haue made my former meditations more ripe for publike vſe. You may eaſily perceiue how in the Articles of faith, I haue taken a courſe ſomewhat differing (in regard of the maner and order of handling) from that which I haue formerly acquainted you withall, being deſirous to make things the more familiar, by the referring of all to that which is commonly called the Apoſtolicall Creed; and alſo how in the expoſition of the Commandements, I bring many particulars vnder generall heads, and paſſe by many other without any pointing at them; only ſtriuing now for ſhortneſſe, and leauing you to obſerue them in my publike miniſterie. The like I haue in ſome ſort done vpon the Lords Prayer. I doe not (after the manner of thoſe that are of farre more excellent gifts) ſeeke any commendäing of my perſon to the eſteeme, or my weake

labours to the Patronage of those that are of eminent places, and gifts answerable; It sufficeth mee to commend this to those to whom by a speciall bond I am linked. And if this worke may be profitable to you (or any other with you that loue the Truth in sincerity,) I haue that I aime at. And so commending your persons, and holy endeuours in the things that concerne the kingdome of God, vnto the grace and rich blessing of the Father of lights, I rest

Yours in him and in his worke,

R. S.

Errata.

In page 16. line 6. for *Son* reade *loue*. in p. ead. l. vlt. for *Ephes.* 4. read *Ephes.* 1. in p. 38. in l. 12. for *both* read *such*. in p. ead. l. 14. for *and* read *as*. in p. 44. l. 13. put out *or*. p. 77. *l.* 9. for *and* reade *an*. in p. 84. l. 14. r. *their gouernment*. p. 85. l. vlt. r. *nature of man*. in p. 90. l. 14. for *Renouncing* r. *Remouing*. in p. 94. l. vlt. put out *the*. p. 96. l. 12. for 9. r. 1. in p. 103. l. 20. for *Secondly in* r. 1. p. ea. in l. 22. for *of male*. r. *or of vnale*. in p. 163. l. 9. for *after the example of the holy Angels* r. *vnto the holy Angels*.

A SHORT SVMME OF the principall things contained *in the Articles of our faith and* ten Commandements.

Question.

WHat are the maine and principall things that necessarily are to bee knowne of all Gods people?

Answ. They are either matters to bee beleeued, or rules of duty, 2 *Tim.* 1. 13.

Quest. *Where haue wee a briefe Summe of matters that are to be beleeued?*

Answ. In that which is commonly called the Apostles Creed, con-

taining articles gathered out of the doctrine and writings of the Apostles, or agreeing thereunto.

Quest. *Why is the Creed penned in the singular number, so as that euery one that rehearseth it, speaketh in his owne person and name, I beleeue, &c.*

Answ. To teach, that euery one liuing in the bosome of the Church should by and for himselfe distinctly vnderstand, and beleeue the things contained therein, *Iob* 19. 25, 26, 27. *Psalme* 85. 8. *Galat.* 2. 20.

Quest. *What matters are contained therein that are necessary to be knowne and beleeued vnto saluation?*

[a] *which are the Godhead.*

Answ. Some concerne, that one eternall God distinguished in three persons [a] differingly subsisting, the Father, the Sonne, and the holy Ghost.

The rest concerne the Church of God, with the markes distinguishing

ſhing it, and bleſſings that it enioyeth, preſently or in hope.

Queſt. *How is the act of a ſauing faith when it lookes vnto God, diſtinguiſhed from that act by which it lookes vpon the Church?*

Anſw. When it lookes vnto God, in generall or in the diſtinct perſons, it includeth affiance in him according to the ſtate of the things mentioned, and peculiarly aſcribed to each perſon.

When it lookes vpon the Church, it includeth a perſwaſion that I am of that number of men noted out therein, and that I haue a title in the bleſſings that it enioyeth.

Queſt. *Why is the title of God, the attribute of almightineſſe, and the worke of creating heauen and earth, which are all common to the three perſons, eſpecially aſcribed vnto the Father?*

Answ. First, to note out the vnity of the diuine nature, which is one and the same in all the persons, *Ioh.* 10. 30. 5. 17, 18. 1 *Ioh.* 5. 7.

Secondly, because the Father is first, though not in time or dignity, [b] yet in order and manner of subsisting and of working, *Iohn* 5. 19. 16. 14, 15.

[b] Esay 9. 6. Phil. 2. 6.

Quest. *How may the title of the Father giuen vnto God be vnderstood?*

Here it is to be taken in this first sense.

Answ. First with respect vnto that relation that is betwixt the first person begetting, and the second person begotten, and so it is proper to the first person.

Secondly, with respect vnto the relation that is betwixt God and the creatures, and that either in a sense common to al, as hauing their being from him and through him, 1 *Cor.* 8. 6. or in a sense speciall to the reasonable creatures, continuing in their innocency, as the good Angels,

Angels, *Iob* 1. 6. or reſtored to the priuilege of adoption in Chriſt, as true beleeuers, *Ioh.* 1. 12. and in the ſeuerall branches of this reſpect it is common to all the perſons, as in the Lords prayer, and *Eſay* 9. 6.

Queſt. *What matters of faith are included vnder the attribute of almightineſſe?*

Anſw. Not onely that infinite and vnlimited power of his, wherein he can doe not onely whatſoeuer he will, but more than euer hee will; but alſo all other his eſſentiall attributes, wherein hee is knowne or acknowledged by the reaſonable creatures; ſuch as are his eternity, incomprehenſibleneſſe, infinite wiſdome, holineſſe, iuſtice, mercy, and the like, which are all included, and by neceſſary conſequence may be deduced out of the almightineſſe of his being, *Reu.* 1. 8. 4. 8. *Iob* 34. 10. 12.

Spiritualneſſe (as I may call it.)

Queſt. *What things are included vnder that title, Maker of heauen and earth?*

Anſw. Not only that act of Gods infinite power, wherein hee framed all creatures viſible and inuiſible of nothing; [b] but alſo all the parts of diuine prouidence common to all creatures in ſuſtaining their being, & ordering all euents, *Rom.* 11. 36. *Iſai.* 45. 17. *Mat.* 10. 29. or ſpeciall to the reaſonable creatures, as the iudging of all, *Gen.* 18. 25. or yet peculiar to the Church of God, in gathering it, protecting it from aduerſaries, repairing the ruines and deſolations of it, all which herein are included directly, or by infallible demonſtrations drawne out of it, *Eſay* 40. 22. 26. 28, 29. 2 *King.* 19. 25. *Act.* 17. 24. *Iſa.* 51. 13.

[b] *Making euery one of them perfect in his kinde.* Gen. 1. 31.

Queſt. *Declare now what ſpeciall matters are contained, as neceſſary to be knowne and beleeued concerning the ſecond*

ſecond perſon in the Godhead?

Anſw. Firſt, there is contained a deſcription of him ſimply, ſetting downe the true ſtate of his perſon in the diſtinct natures; the Godhead, and the manhood, and vnion of them, and titles noting out his office; and in all theſe his relation vntovs.

Secondly, there are declared the principall branches, both of his humiliation, and alſo of his exaltation.

Queſt. *Now that we may diſtinctly take knowledge of the ſeuerall branches of this deſcription, declare firſt what is included vnder that wherein he is ſtiled the onely begotten Sonne of God?*

Anſw. Such a diſtinguiſhing of him from all creatures (that in differing reſpects haue the title of the ſonnes of God) as manifeſtly noteth out the eſſentiall communica-

tion of the diuine nature vnto him
[d]Pro.30.4. by eternall generation, or the [d] vnsearchable act of begetting, *Iohn* 1. 1. 14. 18. *Prou.* 8. 22, 23, 24, *&c.* *Psal.* 2. 7.

Queſt. *What things are in this deſcription, ſetting downe the ſtate of his humane nature?*

Anſw. Firſt, his miraculous conception by the power of the holy Ghoſt, ſanctifying that maſſe or ſeed which without the coniunction of the male he made effectuall, to the producing of a Son of man, *Luke* 1. 35. *Mat.* 1. 18.

Secondly, his receiuing this nature of the ſubſtance of the Virgin *Mary*, in that he is ſaid to haue been borne of her.

Queſt. *Declare here by the way, whether the Virgin* Mary *by this conceiuing and bearing of Chriſt, hath obtained any priuilege in his myſticall body, which is the Church of true beleeuers?* *Anſw.*

Answ. Although it bee an outward priuilege in the Visible Church, greater than euer was vouchsafed vnto any woman, yet is it not of that nature that can entitle vnto, or any way aduance in communion with Christ, which is meerely spirituall, and onely obtained by the inward worke of the spirit of Christ, begetting faith, and making vs in him new creatures, *Luke* 11. 27,28. 1 *Cor.* 12. 13. *Ephes.* 4 13.

Quest. *How is the personall vnion of these two natures of Christ noted out in this description?*

Answ. In that the onely begotten Son of God is said to haue been conceiued by the holy Ghost in the wombe of the Virgin, which cannot be vnderstood of the God-head in it selfe, but of the Man-hood assumed and personally vnited to the God-head, *Ioh.* 1. 14. 1 *Tim.* 3. 16.

Quest.

Queſt. *Having thus taken knowledge of that part of the deſcription that concernes the ſtate of his perſon, declare what is included in the Titles noting out his office, and firſt what doth the Title Ieſus note out?*

Anſw. It doth generally imply the end and vſe of his office, which is to ſaue and deliuer his people from the wrath of God, and all thoſe miſeries that (in ſinne and by ſinne) they are ſubiected vnto, *Mat.* 1.21. *Act.* 4.12.

Queſt. *What doth the Title Chriſt include in it?*

Anſw. The diſtinct branches of his office wherein (that he may perfectly ſaue all the elect of God) he is anointed, that is,[a] choſen and fitted by a ſuperabundant meaſure of gifs to be a Prophet, a Prieſt and a King, *Deut.* 18.15.18. *Pſal.* 110.1.4. hereunto referre, 1 *Cor.* 1.30.

[a] Iſay 42.1. 61.1. Pſal. 45.7.

Queſt. *Wherein ſtandeth the performance*

mance of his prophetical office?

Answ. In reuealing and manifesting the wisdome and will of God, so farre as was needfull for the saluation of his people, *Mat.* 11. 27. *Col.* 2. 3. 8.

For this cause is he called the Word of God. Ioh. 1. 1.

Quest. *How hath he performed this worke of a Prophet?*

Answ. First, immediately, and that in diuers kindes and measures before his incarnation, and more fully when hauing taken our nature hee taught and preached amongst the Iewes, *Deut.* 18. 15. 18.

Secondly, mediately, by inspiring the Prophets and Apostles, not onely to preach to those amongst whom they liued, but also to penne the Sctiptures for the perpetuall vse of the Church of God vnto the end of the world, 1 *Pet.* 1. 11. *Ioh.* 14. 26. *Ephes.* 2. 20.

Quest. *Wherein standeth the execution of his Priestly office?*

Answ.

Answ. First, that hauing receiued our nature without sinne, and perfectly (in the time of his liuing here vpon the face of the earth) fulfilled the law of God, he offered vp this nature as a most pure and perfect sacrifice vpon the altar of his diuine nature, for the satisfying of the iustice of God, *Heb.*7.26,27. 9.14.10.8,9,10.14. *Heb.*2.10.

Secondly, in his continuall presenting of himselfe before his Father on the behalfe of the elect of God, making intercession for them, *Heb.*7.24,25. *Rom.* 8. 34. 1 *Iohn* 2. 2,3.

In which respect he is described as a Lambe continually slaine. Reu.5.6.

Quest. *What things belong to his Kingly Office?*

Answ. First, the appointing and instituting of outward meanes for the seruice of God, and saluation of the elect, *Mat.* 28. 18, 19, 20. and ministeries fitted thereunto, *Ephes.* 4.11.

Secondly,

Secondly, the beſtowing of the graces of the Spirit, both common to elect and reprobate, [8] by which men are qualified to the outward fellowſhip and ſeruice of the Viſible Church, and ſuch as are proper vnto the elect, *Epheſ.*4.7,8.

[8] *Miniſteriall or perſonall.*

Queſt. *What are thoſe outward meanes that Chriſt Ieſus hath ordained for the vſes of his Church now vnder the Goſpell?*

Anſw. Firſt, the principall, vpon which the being of viſible Churches doth depend, are the miniſterie of the Word and the Sacraments, *Mat.*28.19.

Secondly, whereunto as neceſſary to the well being thereof, hee hath added a power of cenſuring and vpon teſtimonies of repentance abſoluing ſcandalous offenders, 1 *Cor.* 5.4.12.13. compared with 2 *Cor.*2.6.7. *Mat.*18.17,18.

Queſt. *What Sacraments hath he ordained*

dained for the vse of his Church not vnder the Gospell?

Answ. Two, Baptisme, *Mat.*28. 19.and the Lords Supper, 1 *Cor.*11. 23,24,25,26.

Quest. *What is the generall vse of the Sacraments?*

Answ. 1. To seale vnto Gods people the couenant of grace, that is established in the death of Christ, *Act.*2.38,39. *Mat.*26.28. compared with *Heb.*9.15.

Hereunto secondarily belongeth that they are bonds tying the people of God to the holy acknowledgement of God in Christ through faith, and an vnfained endeuour of yeelding obedience to his commandements, *Rom.*6.2,3. and keeping themselues from the pollutions of the world, and herein principally false worships and heresies, *Col.*2.12.20.

Quest. *What is the speciall vse of Baptisme?* *Answ.*

Answ. To seale the admission of the baptized into the couenant of grace, through ingrafting into Christ, to the obtaining of the remission of sinnes through the merit of his death, and power to die to sin and liue to God through the vertue of the same death and resurrection of Christ, *Gal.* 3.27. *Acts* 2.38. *Rom.* 6.2,3,4. 1 *Cor.* 6.11.

Quest. *What is the speciall vse of the Supper of the Lord?*

Answ. To seale vnto true beleeuers their continuance in this couenant through their communion with Christ crucified, by the eternall merit and vertue of whose death they haue opportunity to seeke the pardon of their daily sins, and all increase of grace to finish their sanctification in the feare of God, growing vp in Christ in all things, *Ephes.* 4. 13. 15. for which cause his flesh giuen for the life of

the

the world, is called bread or meat, and his bloud ſhed is termed drinke, *Ioh.* 6.5.54,55,56. and therefore is it adminiſtred with thankſgiuing, as containing a liuely remembrance of the infinite Son of God in Chriſt and endleſſe force of his ſacrifice, 1 *Cor.*11.24.26.

Queſt. *Hauing th us conſidered the matters in the deſcription ſimply reſpecting the perſon and office of Chriſt, it remaineth that you declare what that title that is giuen him with relation vnto vs implieth, our Lord.*

Anſw. Firſt, that authority that he hath ouer vs as the Son of God equall with the Father, *Phil.* 2.6. *Exod.*23.21.

Secondly, the reference of his incarnation and all that hee hath done, and attained vnto in the office of a Mediator vnto vs (euen as many as beleeue in him) he being made the head of his Church, *Epheſ.*2. 22.5.23.

Queſt.

Queſt. *In the next place wee are to conſider the ſeuerall branches of the humiliation of Chriſt in our nature, wherein, firſt, declare what his ſuffering vnder Pontius Pilate doth note out vnto vs?*

Anſw. His apprehenſion, arraignment, ſcourging, condemning, putting to death in a forme of proceeding vſed againſt malefactors by earthly Iudges (all of them included vnder this branch) doe principally inform vs in the ſtate of his ſuſtaining the perſon of ſinners, before the Iudge of all the world, *Iſay* 53.4. 2 *Cor.* 5.21.

Secondarily they ſerue to diſcouer the ſtate of the members of Chriſt, true beleeuers here on the earth, expoſed to theſe and the like effects of the hatred of the world, and to comfort them therein, *Iohn* 15.18. *Mat.* 10.24.

Queſt. *Why is there ſpeciall mention*

here of his crucifying, and what is included vnder it?

Answ. It signifieth his enduring the curse of the Law due to the sins of God his people, euen to the drinking in his soule of the Cup of Gods indignation and wrath so farre as a holy nature was capable of, *Gal.*3. 13. *Esay* 53. 10. *Mat.*26.38,39.and 27.46. *Mar.*14.34. *Luke* 22. 43,44.

Quest. *Wherefore died the Lord Iesus a naturall death in the dissolution of soule and bodie?*

Answ. First, it was a necessary part of that satisfaction hee was to make to the iustice of God for Sin, concluding therein his propitiatory sufferings that he might establish the couenant of grace, *Heb.*9.15,16.

Secondly, that by dying hee might vanquish death, taking the sting out of it, and make it a gate of life to all that are his, *Heb.*2.14,15. 1 *Cor.*15.55,56,57.

Quest.

Queſt. *Wherefore was he buried?*

Anſw. Firſt, that together with the truth of his death might be manifeſted the greatneſſe of his victory ouer death, *Acts* 2.24.

Secondly, that he might ſanctifie the graue vnto his members as a paſſage from a ſtate of corruption and mortality vnto a ſtate of incorruption and immortality, 1 *Cor* 15. 37,38.41.43,44.

Queſt. *What is meant by the Article of his deſcending vnto Hell?*

Anſw. Amongſt diuers ſenſes that are giuen by the godly learned of this Article, one of theſe three ſeemes to be moſt probable; the firſt, That the Lord Ieſus lay for a time vnder the power and dominion of death, *Pſal.* 16.10. *Acts* 2. 24. the ſecond, That hee in ſoule deſcended to the place of the damned, properly called Hell, to triumph ouer the power of darkneſſe in the

But the Church of England of theſe three interpretations moſt agreeable to the antient doctors holdeth the ſecond, as appeareth by the Articles, and by D. Nowells Catechiſme, allowed of by authority.

place of darkneſſe. The third, of thoſe that conſidering the larger extent of the Greeke word tranſlated Hell, as noting out the place whither the ſoules of all good and bad departing out of their bodies doe goe, and vnderſtanding by the terme of deſcending, a remooving out of this viſible world from the fellowſhip of them that liue here, either to Heauen as the faithfull, or to Hell properly ſo called, as all the wicked doe, *Gen.*37.35. *Pſal.* 19.18. Conceiue that herein is, or may be noted out Chriſt Ieſus his going in ſoule vnto Paradiſe, there to remaine whiles his body lay in the graue, *Luke* 23.43.

Queſt. ***What reaſon giue they that hold this latter, why Chriſt ſhould thus immediately after his death, goe in ſoule into Paradiſe?***

Anſw. There to appeare before his Father, and to preſent vnto him what

what he had done and ſuffered here vpon earth on the behalfe of the elect, that in his returne riſing from the dead, hee might bring full euidence of his Fathers acceptation of and reſting in the workes that hee had finiſhed, *Heb.* 9.11,12. *Rom.* 4. 25. Come wee now to the ſeuerall branches of his exaltation.

Queſt. *Firſt, wherefore was it needfull that he ſhould riſe againe from the dead?*

Anſw. Firſt, both for the confirmation of that truth that hee had taught whiles hee liued, *Rom.* 10.7. and alſo for the full manifeſtation of the infinite force and efficacie of his death, for the appeaſing of the wrath of God, and procuring of euerlaſting righteouſneſſe vnto true beleeuers, *Rom.* 4.25. 1 *Cor.* 15. 17.

From hence is it that the Apoſtles in the Acts, doe make the witneſſing of the reſurrection of Chriſt, a principall part of their charge. Acts 1. 22.

Secondly, that in this nature of man he might be exalted for the ac-

compliſhment of the ſeuerall works of his office that were to be performed for the bringing of the elect vnto the poſſeſſion of that Kingdome that hee had purchaſed for them, *Rom.* 8 34. 1 *Cor.* 15.20.24,25.

And herein that by the vertue of his Reſurrection death beeing conquered, the bodies of the faithfull might alſo be raiſed at the laſt day, 1 *Cor.* 15.20. 1 *Theſ.* 4.14.

Queſt. *How vnderſtand you Chriſt Ieſus his Aſcenſion into Heauen?*

Anſw. That he locally (leauing this viſible world) in his humane nature entred into the third Heauen, the place where the Lord in glory manifeſteth himſelfe vnto his Angels and Saints, *Acts* 1.11.3.21. *Epheſ.* 4.10.

Queſt. *Wherefore aſcended he thus into heauen?*

Anſw. Firſt, that hee might triumph ouer all the enemies of his Church,

Church, as hauing conquered them, *Epheſ.* 4. 8. *Pſal.* 68. 18.

Secondly, to appeare before his Father on the behalfe of his people as a perpetuall interceſſour, *Rom.* 8. 34. *Heb.* 9. 24.

Thirdly, that hee might from thence cauſe the gifts and graces of the Spirit in a more plentifull manner and meaſure to deſcend vpon his Church, *Iohn* 16. 7. *Epheſ* 4. 8.

Fourthly, to prepare heauen as a place for the bodies of the faithfull, together with their ſoules, when in the reſurrection they ſhall be reunited, *Iohn* 14. 3.

Queſt. *What vnderſtand you by his ſitting at the right hand of God?*

Anſw. His aduancement in the perſon of a Mediator aboue all creatures, and poſſeſſing immediately vnder God, the fulneſſe of power in heauen and earth (ſo farre as concerneth the ſtate of his

Church and ſaluation of the elect therein, *Iohn* 18.36.) *Epheſ.* 1.20.21. *Heb.* 1.3. 1 *Cor.* 15.25.27,28.

Queſt. *Why is he appointed to iudge the world?*

Anſw. Firſt, it is giuen vnto him as the crowne and reward of his humiliation & obedience vnto death, *Phil.* 2.8,9,10. compared with *Rom.* 14.10,11. *Heb.* 12.2. *Iohn* 5. 22,23.

Secondly, that he might perfectly accompliſh the worke of his office, in bringing his people vnto the reall poſſeſſion of that glory which he had purchaſed for them, *Iohn* 17.2. 2 *Theſſ.* 1.10.

Thirdly, that hee might herein openly take vengeance of all his enemies that haue oppoſed his kingdome in the world, and refuſed to obey him, *Pſal.* 2.9. *Luke* 19. 27.

Queſt. *What is there included in theſe Articles of our faith, ſpecially belonging*

longing to the third person in the Godhead?

Answ. First, the title, noting out his person, Ghost or Spirit:

Secondly, the attribute of holinesse.

Quest. *What doth that personall title, Ghost or Spirit imply?*

Answ. It seemeth to note out his manner of subsisting in the Godhead, by proceeding from the Father and the Sonne, *Ioh.* 15. 26. 16. 13, 14.

Quest. *What doth the attribute of holinesse (as it is specially ascribed vnto him) note out vnto vs?*

Ans. That personall worke of his, wherein from Christ as the head, hee sanctifieth the Church with common graces; qualifying the members thereof vnto the acknowledgement of God in Christ, 1 *Cor.* 12. 1, 2, 3. *Heb.* 6. 4. and with true and saving grace, all that are effectually

ctually called, 1 *Cor.* 2.12. & 2.13. *Rom.* 8.9,10.

Queſt. *Hauing thus conſidered the matters of faith that concerne God, it followeth that wee take knowledge of the things herein contained concerning the Church; and herein declare what is generally included in that Article, wherein wee are taught to beleeue the Catholike Church?*

Here obſerue the Church in the Creed is the obiect of faith, not of ſight. The inuiſible company of the elect in time effectually called, not the viſible outwardly profeſſing and acknowledging the true God in Chriſt.

Anſw. Firſt, that all the race of mankinde through the fall of our firſt parents, is ſo ſhut vp through ſinne, vnder the wrath of God and dominion of Satan, that it ſeemeth a thing improbable, that God ſhould haue a Church amongſt men, *Pſal.* 14. 1, 2, 3, *&c. Rom.* 5.12. *Epheſ.* 2. 1, 2, 3.

Secondly, that notwithſtanding this vniuerſall corruption of all mankinde, and deſperate ſtate in ſinne, yet the Lord (according to his eternall decree made in himſelfe)

ſelfe) gathereth a number, purchaſed by the bloud of Chriſt, to make them a peculiar people to himſelfe, *Heb.* 12. 23. *Epheſ.* 1. 3, 4, 5. *Act.* 20. 28. *Tit.* 2. 14.

Queſt. *By the way, declare how the guiltineſſe of* Adams *tranſgreſſion, and the corruption of nature, as the effect thereof, comes to be deriued to all mankinde?*

Anſw. Firſt, *Adam* as a publike perſon, was by Gods ordinance in the roome of all his poſterity, receiuing a couenant of life and death, for himſelfe and his, *Rom.* 5. 13, 14.

Secondly, hee was the common and onely root from whence all mankinde ſprang, including in his loines them all when he ſinned, *Gen.* 5. 1, 2, 3. *Heb.* 7. 9, 10.

Queſt. *The ſpeciall things as is before obſerued, reſpecting the Church, being the markes diſtinguiſhing it from*

all

all the reſt of the poſterity of Adam, *and the bleſſings that it enioyeth; declare firſt what are the marks herein contained?*

Anſw. They are three: the two firſt included vnder two titles, Holy, Catholike; the third expreſſed by the communionof Saints.

Queſt. *What doth the title Holy include?*

Anſw. The ſeparation of it from the world, by the powerfull worke of the Spirit of Chriſt, that it may be holy vnto the Lord, *Ioh.* 15. 19. 1 *Cor.* 12. 13.

Queſt. *Omitting all thoſe common gifts and graces of the Spirit, by which both the elect and reprobate are qualified, and made fit to ioyne with the viſible Church, (ſeuered from all idolaters, worſhipping either thoſe that are no Gods, or the true God in a falſe manner, and from all heretickes, maintaining errours fundamentall)*

(hew

ſhew what the holy Ghoſt principally worketh in the elect, in this ſeparating of them from the world?

Anſw. Firſt, a true and iuſtifying faith, wherby the grace of the Goſpell is ſecretly applied vnto the ſoules of them that are effectually called; ſo as that by degrees, they attaine the full aſſurance of Gods vnchangeable loue towards themſelues in Chriſt, *Act.* 13.48. 15.9. *Rom.* 8.38,39. *Gal.* 2.20.

Secondly, ſuch a repentance, as wherein loathing their former courſe of life, they are changed and renewed vnto an vnfained and conſtant loue of good, and hatred of euill; expreſſed in a care of ordering their hearts and wayes according to the will of God, who hath freely loued them in Chriſt, *Ezek.* 6.8.36.25,26,27.31. *Act.* 3.26. 1 *Ioh.* 4.19.

Queſt. *What things are included vnder*

vnder the Title Catholike?

Answ. First, that this Church is gathered without any difference of nation, degree, sex or age, no sort or condition of men in the world, being simply excluded, *Galat.* 3. 28. *Col.* 3. 11.

Secondly, that it hath not beene, nor shall bee excluded out of any age of the world, but that in all ages from the fall of *Adam* the Lord hath called, and vnto the end of the world will call such as shall bee saued, though in some times far more abundantly than in other, *Heb.* 13.8. *Ro.* 11.4,5. *Reu.* 13.8. 7.4,5,6, *&c.*

Quest. *What is noted out by the third marke, The communion of Saints?*

Answ. That mysticall and spirituall coniunction of all true beleeuers that haue beene, and are called (of all nations, sorts of men, and in all ages, some triumphing in heauen,

heauen, others distressed, and wandring vpon the earth) into one body, wherof Christ is the head, 1 *Cor.* 12. 12, 13. *Heb.* 11. 40. *Ephes.* 1. 10.

Quest. *What are the benefits here mentioned, that this Church is entitled vnto?*

Answ. In the present, Remission of sinnes; in hope, 1. Resurrection of the body; 2. life euerlasting.

Quest. *What is the state of the first benefit, which is called Remission of sinne?*

Answ. Such an acquiting of the true beleeuers from the guiltinesse of all sinne, originall or actuall, of omission and commission, (through the infinite and eternall merit of the sacrifice of Christ, applied by faith) as wherby they stand vnspotted, and vndefiled before God; by meanes whereof they are perfectly reconciled vnto him, *Col.* 1. 21. 22. yea are become also the

sons

sons and daughters of God, heires of all the promises of God, *Heb.* 9. 15.

Quest. *Doth this benefit reach vnto all sinnes past, present, and to come, so soone as a man truly beleeueth?*

Answ. In respect of the vndiuided and vnchangeable purpose of Gods grace towards them, and the euerlasting merit & efficacy of the sacrifice of Christ once offered, and their vnseparable vnion with Christ crucified, by the Spirit of faith, it doth, *Isa.* 54. 8. *Ro.* 11. 29. *Heb.* 9. 12. 10. 14. *Ioh.* 10. 28. *Rom.* 8. 1. 33. 34. *Ephes.* 3. 17. but in respect of the dispensation of it, and actuall fruition of it, it is successiue; daily receiued for new sinnes, by the renewed act of faith, in the exercises of renewed repentance, *Mat.* 6. 12. *Rom.* 1. 13. in which respect Christ crucified, is termed the bread of life, being daily to bee fed vpon for con-

continuance in grace and fauour with God, which is the life of the ſoule, *Iohn* 6. 50, 51.

Queſt. *What is the ſtate of that firſt benefit that the Church of God enioyeth in hope, the Reſurrection of the body?*

Anſw. Such a changing of the bodies of the faithfull at the laſt day, into a ſpirituall ſtate of incorruption or immortality, as wherein, they ſhall alſo bee made like to the glorious body of Chriſt, 1 *Cor.* 15. 42, 43, 44. *Matth.* 22. 30. *Phil.* 3. 20.

Queſt. *Wherein principally conſiſteth that eternall life, which is the laſt benefit enioyed in hope?*

Anſw. In the immediate fruition of God, as the fountaine of bleſſedneſſe, *Pſal.* 36. 9. 16. 11. which is called the ſeeing of God, *Matth.* 5. 8. or the beholding of his face, *Pſal.* 17. 15. *Mat.* 18. 10. whereunto the ſoules of the faithfull de-

parting this life are presently, *Luke* 16. 22. 25. 2 *Cor.* 5. 6. 8. and soules and bodies reunited, and perfectly glorified, shall bee together admitted in the last day, 1 *Thess.* 4. 17. *Mat.* 25. 34. 46.

Quest. *HAuing thus shortly opened matters of faith, let vs now descend to the Summary opening of the morall Law in the ten Commandements, containing in them all rules of duty. And first, declare what principall vses there are now of this law in the Church of God?*

Answ. First, by discouering sinne in the seuerall branches, and the hainousnesse of it; to shew the great need we haue of the grace of God in Christ, and how much wee are indebted vnto the Lord for the wonderfull worke of our redemption, *Rom.* 7. 9. 5. 20. and withall, to informe vs concerning those spiri-

tual

tuall diſeaſes of our ſoules, vnto which the death of Chriſt in the dayly exerciſes of repentance, is by faith to be applied, *Mat.9.12. Rom. 7.7, &c.23,24,25.*

Secondly, that by it true beleeuers might bee directed how to walke according to the wil of God, what graces they haue need to beg at his hands, who hath promiſed to write his Law in their hearts, *Ier. 31.33.* and how to imploy that renewing grace that in their communion with Chriſt they are made partakers of, *Pſal. 19. 11. Galat. 2.19.*

Queſt. *What principall rules may ſerue to direct vs to the right vnderſtanding of the ſeuerall Commandements?*

Anſw. Firſt, that the whole Law, and euery part of it, is ſpirituall, reaching vnto the faculties of the ſoule, and the ſecreteſt motions

thereof; requiring a conformitie therein to all that it commandeth, and condemning the leaſt or ſmalleſt inclinations vnto that which it forbiddeth, *Rom.* 7. 14,15. *Matth.* 5. 21,22. 27.28.

Secondly, vnder the negatiue part, expreſly forbidding euill, is included an affirmatiue part, commanding the contrary good, *Rom.* 13.9. *Luke* 6.9.

Pſal.34. 14. Iſa.1.16.17

Thirdly, vnder termes noting out the greateſt ſinnes, the leaſt of that kinde are alſo forbidden; to teach vs to loath the ſmalleſt tranſgreſſion of the Law of God, *Matth.* 5. 33,34. *Iſa.* 1. 15. compared with verſe 17.

Fourthly, vnder one capitall ſin, all other of the ſame kinde are forbidden; as vnder adultery, are included inceſt, Sodomy, fornication and the like.

Fiftly, where ſinne is forbidden, all

all the occaſions and meanes, either furthering it in their owne nature, or(being otherwiſe things indifferent) becomming ſuch vnto vs (in regard of any ſpeciall inclination vnto that ſinne) are forbidden, *Mat.*5.28,29,30.

Laſtly, vnder the Commandements directing vs to our duties towards others, are by neceſſary conſequence included the duties that in due and iuſt proportion we owe vnto our ſelues, *Rom.* 13.9. *Matth.* 19.29.

Queſt. *How are the Commandements more generally diſtinguiſhed?*

Anſw. Into ſuch as concerne pietty towards God, as the foure firſt; and ſuch as concerne righteouſneſſe towards men, as the ſix laſt.

Queſt. *Now let vs ſummarily take knowledge of the diſtinct ſtate of the ſeuerall Commandements, and ſome principall things contained therein.* Com. 1.

in. And first, what is the maine scope of the first Commandement?

Answ. That wee cleaue vnto the true God, giuing him and him only, all that homage and religious worship inward or outward that is due vnto him, *Deut.6.4.5. Isa.42.8.*

Quest. *What principall rules or parts of duty are herein commanded?*

Answ. First, more generally as in it the foundation of the whole Law is laid, there is required both an acknowledgement of God as a Law-giuer,& is accompanied with a care of knowing his will reuealed in his holy word, and obedience to all his Commandements, *Deut.*5.1. 26.17.

Secondly, with respect vnto the peculiar scope of this Commandement, there is required in the inward man;

1. Knowledge and acknowledgement of God in the vnity of his nature

ture and distinction of the persons, and as he hath manifested himselfe in Christ, 1 *Chron.*28.9. *Mat.*28.19. *Ioh.*17.3. *Ioh.*5.23.

2. The cleauing vnto him with the whole heart, and the affections thereof, loue, ioy, feare, affiance, so as that no other thing haue place in the heart, but in and with respect vnto him, *Deut.* 6. 4, 5. *Psal.*73.25. *Isa.*8.12, 13.

Secondly outwardly, that wee carefully and constantly performe all the outward duties of religion, to him and him only. First, priuately by our selues, *Dan.* 6. 10. or with our families, *Iosh.* 24. 15. Such as are, 1. Searching the booke of God, *Psal.*1.2. *Ioh.*5.39. 2. Prayer in the seuerall parts of it, *Psalme* 55. 17. 119. 164. and in the seuerall vses of each, ordinary or extraordinary. 1. Confession of sinne, 1 *Iohn* 1.9. 2. Crauing all things needfull for

ſoules or bodies, *Phil.* 4. 6. 3. Deprecation againſt all euils, *Pſal.* 50. 15. 4. Thanſgiuing for bleſſings & deliuerances of all ſorts, *Pſal.* 50. 23 1 *Theſ.* 5. 18. remembring in al theſe the Church of God, *Epheſ.* 6. 18. 1 *Tim.* 2. 1. & ioyning with them, as the companion of prayer and adoration, *Matth.* 4. 9, 10, ſinging of Pſalmes, *Epheſ.* 5. 19. *Col.* 3. 16. and the like.

Secondly, with reſpect vnto the publike ſeruice of God. 1. That according to our places and ability inward or outward, wee willingly further the publike meanes of true religion, the Miniſtery of the word and Sacraments, *Pſal.* 122. 9. *Prou.* 3. 9. Hereunto referre in ſpeciall, the care that Kings & Magiſtrates ought to expreſſe for the furthering and maintenance of true religion, *Iſa.* 49. 23. 1 *Tim.* 2. 2. 3.

Secondly, that we carefully ioine with

with the true Church of God, therein abhorring and flying from the assemblies of Idolaters or Heretiks, *Psal.*27.4. *Cant.*1.7. 1 *Thess.*1.9.

Hereunto adde, that beeing called thereunto wee faithfully make confession of God and of his truth, euen before the enemies, *Psal.* 119. 46. 1 *Pet.*4.15. *Mat.*10.32.

Vnto this Commandement also is to bee referred, swearing by the name of God in matters of importance, *Deut.*6.13.10.20.

Quest. *What principall sinnes are against the first Commandement?*

Answ. Inwardly, 1. Atheisme in opinion, professedly denying God, and smothering that inward light that testifieth of God, *Rom.* 1. 19.

2. All erronious or hereticall opinions, first, that conceiue or teach that of God, which if he were, he were not God; denying his mercie

cie as the ſuperſtitious, or his iuſtice as carnall Proteſtants, or his alſeeing eie, as Epicures doe, *Ier.*23.13. Secondly, ſeparating the ſecond or third perſons from the God-head; as of Turkes, Iewes, Arrians and the like, *Iohn* 5.23.

3. Ignorance of God and of his will, *Gal.* 4.8. 2 *Theſ.*1.8. together with wilful and careleſſe diſobeying his commandements, *Tit.* 1.16.

4. Idolatrous eſtranging of the heart from the true God, *Ezek.* 14. 4. *Hoſ.* 4. 11, 12.

5. Prophaneneſſe of the heart, cleauing to the things of the world, and vaniſhing ſhadowes in the roome of God, *Epheſ.*5.5. *Phil.* 3.19. Or more then God, 2 *Tim.*3. 4. or without any relation to God.

Outwardly.

1. The profeſſed entring into couenant with deuills, practiſed by Sorcerers and witches, *Leuit.*20.7.

together

together with the practiſe of thoſe diueliſh arts that are deuiſed to the diſhonor of God, and made effectuall (in the vſes for which they ſerue) by the ſecret working of euill ſpirits, *Deut.*18.10,11.

2. Heatheniſh Idolatry, wherein vnder differing pretexts, diuine worſhip is giuen vnder the counterfeit names of falſe Gods, vnto the deuils themſelues, *Pſal.*106.37. 1 *Cor.*10.20.

3. Giuing any part of diuine worſhip to any creature, *Iſay* 42.9. as in Romiſh Idolatry, to Angels, Saints, (ſpecially the Virgin Mary) the Pope, their breaden God, the Crucifix, other images, ſuppoſed Reliques of Saints, and the like.

4. Seeking to Sorcerers and witches for helpe in any time of diſtreſſe, 1.*Sam.*28.7.

5. Careleſſe neglect of the priuate duties of Religion by our ſelues,

ſelues, or with our families; which is either the ſinne of thoſe that limit all their deuotion to the publike exerciſes of Religion, or are eaſilie drawne by worldly imployments or pleaſures, or thorough the feare of men, to omit them or any of them.

6. Hindering the publike courſe of true Religion, firſt, by perſecution, either generall, or ſpecially bent againſt the faithfull Miniſters of the Goſpell: ſecondly, or by withdrawing maintenance from them that ſhould attend the publike adminiſtration of the ordinances of the Lord, *Nehe.* 13.10,11. or by ſetting vp vnable Miniſters, 1 *King.* 12.31. 13.33.

7. The ſinne of Magiſtrates neglecting matters of Religion, *Acts* 18.14.15.

8. The ſinne of thoſe that are in place of Miniſters, making vile the

publike

publike meanes of Gods ſeruice, 1 *Sam.*2.12,13,14,15,16,17.or neglecting to attend the worke of the Miniſterie thorough ambition, couetouſneſſe, idleneſſe, or other worldly imployments, *Phil.* 2.20. 21.

9. Neglect of thoſe common duties wherein euery one according to his place ſhould further true Religion, *Hag.*1.4.

10. Ioyning with Idolaters or Hereticks, razing the foundation; or ſeparating our ſelues from, or neglecting to ioyne with Gods Church wholly or in part, *Cant.*1.7. *Heb.*10.25.

11. Denying God and his truth or any part of it in times of perſecution, and that either profeſſedly or through fearefulneſſe, forbearing to giue teſtimony in ſeaſon thereunto, *Mat.*10.33. *Mar.*8.38.

12. Swearing by falſe and imaginarie

imaginarie gods, *Ioſ.*23.7. *Ier.*5.7. or by the wounds, bloud and members of the bodie of the Lord Ieſus; by Saints or any other creature liuing, or without life, *Mat.*5.34,35.

13. Anabaptiſticall reiecting ſimply the lawfull vſe of an oath in the moſt important and neceſſarie occaſions publike or priuate.

Queſt. *What is the principall ſcope of the ſecond Commandement?*

Anſw. That the outward meanes of diuine worſhip publike or priuate be framed, not according to the wiſedome or will of man, but according to the will and commandement of God, *Deut.*12.32. (compared with the whole bodie of the Chapter going before.)

This is manifeſtly implied in that clauſe, To thy ſelfe.

Queſt. *What principall things are herein commanded?*

Anſw. Inwardly, firſt, A right conceiuing of the incomprehenſible Maieſtie of the Lord, his ſpirituall

tuall manner of being, and incommunicable prerogatiue about the ordering of his owne worſhip, together with his loathing whatſoeuer he himſelfe hath not commanded; yea the performance of that which hee commandeth when it is peruerted from thoſe ends and vſes that hee aymeth at, *Iſay* 66.1,2,3. *Iohn* 4.22,23,24. *Ioſh.* 24.19.

Secondly, An holy diſpoſition of heart reſting in that manner and forme of diuine worſhip that the Word of God commendeth, and directing to the ends that he aimeth at therein, without mingling our owne ſeeming good meanings, 1 *Sam.* 15.22.

Outwardly, firſt, That wee ſeeke direct warrant from the Word of God, for all the eſſentiall parts of diuine worſhip, whether publike or priuate, & outwardly manage them according to the rules therein contained,

tained, *Mat.*28.20. 1 *Cor.*11.23.

Secondly, in all circumstances (wherein it were childish folly to expect a particular and expresse direction) that all things be ordered according to such generall rules as are therein contained; which is principally to bee taken care of about the publike meanes of Gods Seruice, wherein an error euen in circumstance, may bee of very dangerous consequence, reaching vnto the essence of true Religion.

Quest. *What principall sinnes are contrary to this Commandement?*

Answ. Inwardly, first, all false and vaine imaginations concerning God, misconceiuing his manner of being, or vilifying & obscuring his Maiestie, communicating his authority about his outward worship to any meere creature, or conceiuing him to bee willing to accept humane inuentions or mans good intents

intents about his ſeruice, *Pſal.* 50. 21. *Amos* 7.13.

Secondly, loathing that ſimplicity of ſeruing him that the word preſcribeth, and admiring wil-worſhips painted ouer with falſe gloſſes and pretexts of humility, deuotion, and the like, *Col.*2.18.23.

Thirdly, preſenting the outward worſhip vnto God commanded by himſelfe, for other ends then hee propoundeth: as to make ſatisfaction for ſinne, or to embolden our ſelues to continue in ſinne or any particular knowne tranſgreſſion of Gods law without repentance, or out of an opinion that God is pleaſed with the bare outward performance of religious duties, *Pſal.* 50.8,9.12,13. *Iſay* 1.12,13. 66.3.

Outwardly, firſt, in generall all wil-worſhips preſented vnto God vnder colourable and faire ſhewes,

without his Commandement, *1 Sam.* 15. 11, 12, 13. 15. 19, 20, 21. *Col.* 2. 20, 21, 22, 23.

Secondly, all mingling with, by adding to, or mangling by taking from the ſeuerall parts of diuine worſhip inſtituted by the Lord, in the ſubſtance of them or any of them.

Specially, firſt, making of images to repreſent God or any of the perſons in the God-head, *Deut.* 4. 16, 17, 18, 19.

Secondly, preſenting any worſhip to God, in or before an image, *Exod.* 32. 4, 5.

Thirdly, conformitie in and about the ſeruice of God vnto idolaters, *Deut.* 12. 30. 31. *2 king.* 16. 10. 11.

Queſt. *That wee may finde out the true ſtate and extent of the third Commandement, declare firſt what is meant by the Name of God according to the true vſe and ſenſe of this terme in the Scriptures?* *Anſw.*

Answ. The Name of God in the Scriptures sometimes signifieth the vnsearchable being of the God-head, or manner of subsisting that each person hath in the God-head, *Pro.*30.4. *Iudg.*13.18.

But so farre as concerneth the right vnderstanding of the vse of it in this Commandement, it noteth out, first, all that is or can bee knowne of God by the reasonable creatures; herein first, his essentiall attributes, such as are his power, wisedome, holinesse, iustice, goodnesse, mercie, truth, and the like, *Exod.* 34.5,6, &c. *Psal.* 68.4. 145.1.2.

Secondly, his soueraigne authority ouer all creatures, *Exod.*23.21. *Ephes.* 2.21. *Phil.*2.9,10. whereunto wee may referre his decrees (depending vpon the same soueraignetie) as they are generally manifested in the Scriptures.

Secondly, it noteth out all the meanes by which hee manifesteth himselfe, as first, his Titles, *Exod.6.* 3. *Psal.* 68.4. 2. His works, common to the world, or speciall to his Church, *Psal.*8.1,9. 76. 1. 3. His word, *Act.*9.15. *Psal.* 138. 2.

Thirdly, all the meanes of his worship, wherein we honour him and haue immediately to doe with him, *Zac.*14.9. *Ier.*23.27. *Mal.*1.9,7.

Iosh.9.9. *Therefore the Temple built for the seruice of God is said to be built to the Name of God.* 1 Chro.29. 16. 2 Chro. 2.4.

Quest. *How is the Name of God taken?*

Answ. First, in meditation or speaking of God, his attributes, soueraignetie, decrees, workes, or word, or making mention of him by his Titles.

Secondly, in the vse of the meanes by which he reuealeth himselfe specially to his Church, and is worshipped and honoured by his people, publikely or priuately, *Psal.* 50.16. wherein together with the generall

generall profeſſion that is made of the true God and of his Chriſt, 2 *Tim.*2.19, we immediately haue to doe with him according to the differing ſtate and vſes of them.

Queſt. *Now out of theſe things let vs ſee what the maine ſcope of this Commandement is?*

Anſw. That in all our meditations and ſpeeches of God or any thing of God, ſo farre as it hath relation vnto him, and alſo in the vſe of all thoſe meanes whereby hee is immediately worſhipped, there be an holie care to giue him the glory due vnto him, according to the meaſure and ſtate of that which hee reuealeth of himſelfe therein, and the differing vſe of thoſe parts of his worſhip, wherein wee draw neere vnto him. Hereunto agreeth the ſtate of the firſt petition of the Lords Prayer.

Queſt. *What generall rules of*

duties are included in this Commandement?

Answ. First, that there be a right vnderstanding and conceiuing as in generall of the infinite Maiestie of God, *Eccles.*5.2. so in speciall of that which wee thinke of, or speake concerning God; and also concerning the right ends and vses of all the parts and meanes of his worship, publike or priuate, ordinarie or extraordinarie, according to the differing state of them, *Psal.*47.7.

Secondly, there is required an holy disposition of heart accordingly moued and affected towards God in and by all these, in feare or loue of him, reioycing or trusting in him, or lingring after him in the effects of his powerfull and rich grace in Christ, and the like, *Deut.* 28.58. *Psal.* 108.1.2. *1 Chro.* 29. 11.12,13. *Psal.*63.1,2.3,&c.

Quest.

Queſt. *What ſpeciall rules are here to bee taken knowledge of about the meanes of Gods ſeruice?*

Anſw. Firſt, ſince all that outwardly practiſe them, doe therein make profeſſion of the true God and of Chriſt, that therefore they adorne this profeſſion with an vnfeighned and conſtant endeauour of walking holily and vnblamably thorough the whole courſe of their liues, 2 *Tim.*2.19. 1 *Pet.*2.12.

Secondly, becauſe the Lord hath combined his owne glory and the ſaluation of his people in the ſame meanes, that there be according to theſe ends due regard for preparation before we vndertake any part of Gods ſeruice, with an holy behauing of our ſelues whiles we are about them, and a care of reaping fruit anſwerable to the differing vſe of them when we haue done.

Vnder this ſecond rule are contained manifold particular rules diſtinctly to be applied to the ſeuerall parts of Gods worſhip and meanes of grace.

Queſt. *What principall ſinnes are a-*

gainſt this Commandement?

Anſw. Firſt, all groſſe prophanations of the Name of God, ſuch as are, firſt, abuſing his attributes to ends diſhonourable to God, as his mercie and patience to the iuſtifying of a wilfull diſobeying his Commandements, and the like, *Rom.*2.4.5.

Secondly, detracting from his ſoueraignty, and reproching his decrees (depending vpon the ſame) with blaſphemous imputations, *Rom.*9.19.

Thirdly, impious or hereticall concluſions drawne from the works or word of God, *Mal.*2.17. *Mat.*4.6.

Fourthly, turning the Word of God into magicall charmes, or abuſing any of his creatures to his diſhonour.

Fifthly, turning his workes or words into profane Ieſts, *Act.*2.13. *Ieremiah* 23. 34. *Ezekiel* 20. 49.

Sixtly,

Sixtly, rash and customary swearing, *Mat.*5.34.35.

Seuenthly, abusing the pretext of religion in forme of prayer, or any other way for euil purposes, 1 *Sam.* 23.21. *Gen.*34.14,15,16. *Prou.*7.14. 1 *King.*21.9.

Eightly, seeking a shelter against the feare of Gods iudgements, in an outward forme of piety, or in a false and deceitfull leaning vpon the Lord, *Ier.*7.4. 8,9, 10. *Micah* 3. 10, 11. 8.19.

Ninthly, ioyning with the outward practise of true religion, and the profession of the true God therin, scandalous sinnes by which the Name of God is blasphemed, 2 *Sam.*12.14. *Pro.*30.9. *Amos* 2.7. 1 *Tim* 6.1,2.

Hereunto in a second ranke, may be referred these sinnes following.

1. Dallying with God in the things wherein wee draw neare to him,

him, as if hee were a man like vnto our ſelues, *Pſal.* 50. 21.

2. Meditations or ſpeeches of God, and the things of God, without right vnderſtanding what wee thinke or ſpeake of.

3. Vſing the outward meanes of Gods Seruice, with confuſed motions of deuotion or zeale, without vnderſtanding the ſpeciall ends and vſes of them, or any of them.

4. Hypocriſie drawing neere to God in the outward duties of piety, whiles the heart is farre from him, *Iſa.* 29. 13. *Pſal.* 77. 35. 36, 37.

5. That dulneſſe and heauineſſe of heart and ſpirit that hindereth from anſwering holy meditations and ſpeeches, or any part of Gods Seruice, with affections agreeing thereunto.

6. Ruſhing vpon holy duties without due preparation before, and

and leauing them without care of reaping fruit after.

Queſt. *What is the ſcope of the fourth Commandement?* Com. 4.

Anſw. To ſeparate the ſeuenth day from the common buſineſſes of this life, vnto holy and ſpirituall vſes: which ſeuenth day, from the Creation vnto the death of Chriſt, was the ſeuenth from the beginning of the Creation, *Gen.* 2. *Exod.* 20. 8. But from the reſurrection of Ieſus Chriſt, the firſt day of the weeke wherein hee roſe from the dead, *Reu.* 1. 10.

Queſt. *By what authority was this change made?*

Anſw. By the authority of the Lord Ieſus (the High Prieſt ouer the houſe of God) in the miniſtery of the Apoſtles?

Queſt. *How may that be proued?*

Anſw. Firſt, by the ſtate of that limitation which was added to the Mini-

Miniſtery of the Apoſtles, *Mat.* 28. 20. who are found, to haue themſelues obſerued this day, and to haue commended the obſeruation of it vnto the Churches planted by them, *Iohn* 20. 19. 26. *Act.* 20. 7. *Reu.* 1. 10. 1 *Cor.* 16. 1, 2.

Secondly, by the approbation of the Lord Ieſus, added to this practiſe; in the two firſt appariti-ons made in common to the Apoſtles, gathered together on this day, *Iohn* 20. 19. 26. and in reuealing the things contained in the booke of the Reuelation vnto *Iohn* obſeruing this day, *Reu.* 1. 10.

Thirdly, by the title giuen to this day, diſtinguiſhing it from other dayes, *Reu.* 1. 10. (The Lords Day) anſwering to the words of this Commandement.

Queſt. *Why was this change made?*

Anſw. Firſt, becauſe vnto this Sabbath vnder the Law, was affixed

ſome

ſomewhat ceremoniall (common vnto this with other Sabbaths, that were proper to thoſe times) the more fully to manifeſt the aboliſhment of all the types and ſhadowes, and the whole pedagogy of the Law, by the death of Chriſt.

Secondly, with reſpect vnto the reſurrection of Ieſus Chriſt, wherein was perfectly accompliſhed that moſt glorious worke of reconciling man vnto God, *Rom.* 4. 25. and was laid the foundation of that exaltation of Chriſt, wherein hee performeth the office of an interceſſor, for the making of our perſons, and all the parts of diuine worſhip (for the performance whereof this day is peculiarly ſet apart) acceptable to God, *Rom.* 8. 34. *Heb.* 13. 15. *Col.* 3. 17.

Queſt. *What are the parts of this Commandement?*

Anſw. Two; the firſt affirmatiue, en-

enioyning ſomewhat to bee done, which containeth two branches: 1. To remember it: 2. To ſanctifie or keepe it holy.

The ſecond negatiue, forbidding workes.

Queſt. *What is included in that branch of remembring this day?*

Anſw. Firſt, there are rules common:

1. Such a prouident ordering of all the buſineſſes of this life in the weeke dayes, as may preuent all ordinary incumberances, that might hinder or interrupt the duties of Gods ſeruice on that day.

2. Such a care of ſoules and bodies, that we may as much as lieth in vs, not bring them vnfit for the performance of holy duties vnto the Lords day, *Exod.* 19. 10. 11.

Secondly, there is a principall rule, ſpeciall to the Miniſters of the Goſpell, who being to goe out and

in

in before the people in the publike Seruices of this day, are enioyned herein carefully to prepare themselues before-hand, by reading, meditation, prayer, for the worke of their Ministery this day, *Marke* 1. 31.

Quest. *Wherein standeth the sanctifying of this day?*

Answ. Vnto the right sanctifying of this day are required, first in the inward man, these things following;

1. Soundnesse of iudgement concerning the diuine institution of this day, and the necessity of those holy and heauenly vses, for which it is set apart, *Isay* 58. 13.

2. Such a withdrawing of our thoughts and affections from the businesses of this life, that in those things that ordinary or extraordinary necessities doe dispence withall, occasion bee taken (so farre as possibly

possibly wee can) of holy and spirituall meditations, *Isa.* 58.13.

3. That with the outward duties of Gods seruice, bee ioyned an inward disposition of minde and heart, answering to the distinct estate of each of them. Outwardly, some things belong to the publike, some to the priuate sanctifying of it.

Quest. *What rules belong to the publike sanctifying of this day?*

Answ. First, publike persons, ciuill or ecclesiasticall (each doing that which belongeth to his place) are to see, 1. that there be due prouision for the publike administration of the seuerall meanes of Gods worship, *Lev.* 23. 1. 2. *Neh.* 13.10, 11,12,13. 2 *Chron.* 35.2. *Act.* 13. 15. 2. That all those that are vnder their power be vrged to ioyne with these assemblies, 2 *Chron.* 15. 13 *Luke* 14.23. Magistrates are also

by

by their owne example to prouoke hereunto, *Ioſh.* 24. 15. *Pſal.* 42. 4. *Iſa.* 49. 23. Miniſters of the Goſpell, are carefully and conſtantly to performe the duties of their miniſtery, euery Sabbath day in reading and expounding the word of God, and adminiſtring the Sacraments in their ſeaſons and occaſions, *Act.* 15, 21. 20. 7.

Secondly, priuate perſons are carefully and conſtantly to ioyne with theſe aſſemblies, not being hindered by preſent and inculpable neceſſities, *Leuit.* 23. 2, 3.

They that are maſters of families, bringing with them ſuch as are fit to performe and partake in the publike meanes, and can be ſpared from preſent works of mercy, *Ioſh.* 24. 15. Hitherto referre that which is contained in the negatiue part of the Commandement: Neighbours and acquaintance prouoking

one another hereunto, *Pſal.* 122. 1. *Iſaiah* 2. 2. *Acts* 10. 24.

Queſt. *What rules belong to the priuate ſanctifying of it?*

Anſw. Firſt, ſuch as are ſubordinate to the publike, for preparing our ſelues or families before hand, and reaping the fruit, and making an holy vſe of them afterward.

Secondly, in thoſe parts of this day wherein we are not imployed in and with reſpect vnto the publike aſſemblies; all ſuch priuate duties, as wherein we are immediately to honour God, or ſeeke increaſe of ſpirituall grace and ſtrength to our owne ſoules; as prayer, reading the word of God, ſinging of Pſalmes, meditation on the workes of God, ſearch and examination of our hearts and wayes; and applying vnto our ſoules by meditation ſuch things as wee haue learned out of Gods word, and the like.

Or

Or ſuch as wherein we are bound ſpiritually to miniſter one vnto another. Hereunto referre prayer for the Church of God in common or ſuch particular perſons, as wee are any way engaged vnto: exhorting, admoniſhing, comforting the afflicted; conferring about the things that concerne Gods kingdome; whereunto adde workes of mercy, in releeuing the diſtreſſed, *Luke* 6.9. Theſe and the like belong to the priuat ſanctifying of this day

Queſt. *What workes doth the negatiue part of this Commandement admit exception of, ſo as that in doing them it is not tranſgreſſed?*

An. Firſt, the works that are immediatly about the ſeruice of God, *Mat.* 12.5. *Ioh.* 7.23. The preaching of the Word, being a labourſome worke, 1 *Tim.* 5.17. 1 *Theſ.* 5.12, is a principall dutie of the Sabbath.

Secondly, workes of mercie in

releeuing and ſuccouring them that are in diſtreſſe, *Mat.* 12.7. *Luke* 6.9.

Thirdly, workes about the things that the preſent ordinary neceſſities of the naturall life of man or beaſt doe immediately call for, *Exod.* 12. 16. *Luke* 13.15.

Fourthly, ſuch as extraordinary caſualties and preſent ineuitable dangers publike or priuate doe require, *Mat.* 12.11.

Laſtly, labours in iourneying, where there is no oportunity of reſting, as by ſea, and in deſert places that are not inhabited, or in places of manifeſt and ineuitable danger.

Queſt. *What ſpeciall rules are included in this negatiue part?*

Anſw. Firſt, that not onely men themſelues forbeare labouring, but that they imploy no others in vnlawfull workes this day.

Secondly,

Secondly, that Magiſtrates vſe their power to reſtraine all open and manifeſt prophanations of this day, as in workes, ſo much more in publike paſtimes and frequenting Tauernes or Alehouſes, *Nehe.*13. 19. *Iere.* 17.20,21,22.

Queſt. *What principall ſinnes are againſt this Commandement?*

Anſw. Againſt the affirmatiue part, firſt, that looſe and improuident ordering of buſineſſes in the weeke dayes, by which do grow vnneceſſary and ineuitable incumbrances on the Lords day.

Secondly, bringing our ſoules ſtuffed with worldly thoughts and cares, or our bodies diſtempered with careleſſe ſurfetting, or vnneceſſary watchings vnto this day, ſo as that hereby wee become altogether vnfit to performe holy duties, with cheerefulneſſe and holy intention of minde and heart.

Thirdly, comming vnto the Sabbath, as vnto a meere bodily reſt from labours, without any regard to the duties belonging to the ſanctifying of it.

Fourthly, ſlothfulneſſe or worldlineſſe of the Miniſters of the Goſpell, neglecting to prepare, or ſuffering themſelues through worldly incumbrances to be drawne from the due care of fitting themſelues for the publike worke, ſpecially opening and expounding the Scriptures.

Fiftly, the neglect of publike or priuate duties belonging to the keeping of this day holy.

Againſt the negatiue part, are all prophanations of this day. Firſt, in ſinfull and riotous courſes, *Iſa.* 58. 3, 4.

Secondly, in the ordinary works of mens callings, or other vnneceſſary labours or iourneys.

Thirdly,

Thirdly, In vaine paſtimes, or recreations, which are much more vnlawfull than workes.

Fourthly, imploying others, ſeruants, or labourers about any work forbidden this day.

Fiftly, the conniuence or negligence of ſuch as haue power, ciuill or eccleſiaſticall, tolerating the open profanations of this day, *Neh.* 13. 16, 17.

Queſt. *Hauing thus ſummarily opened the Commandements of the firſt Table, we are now to deſcend to the ſecond Table. And firſt, for the finding out of the true ſtate and extent of the fift Commandement, declare who are noted vnto vs vnder the termes of Fathers in this Commandement?* *Com.* 5.

Anſw. Not onely naturall fathers begetting vs, but firſt, all ſuch as in the places they occupy haue power ouer vs.

Publikely, as firſt, Magiſtrates in

ciuill gouernment, *Gen.* 45. 8. *Isa.* 49. 23.

Secondly, Miniſters of the Goſpell diſpenſing the Word and Sacraments, *Iudg.* 18. 19. 2 *King.* 2. 12. *Gal.* 4. 19.

Priuately, maſters in relation to ſeruants, 2 *King.* 5. 13. Hereunto in good analogie may be referred, husbands made by Gods ordinance the heads of their wiues, 2 *Cor.* 11. 3. *Epheſ.* 5. 23. whereunto may alſo be added, all publike or priuate benefactors, *Prou.* 22. 7.

Secondly, all that excell others in gifts and graces, and thoſe that are ancient in yeeres, 1 *Tim.* 5. 1, 2.

Queſt. *Why is the terme Mother added?*

Anſw. Leſt the weakneſſe of the ſex ſhould make, either naturall mothers to be neglected, or any other kinde of authority or eminency wherewith women are preferred aboue

aboue others, diſpiſed, *Leuit.*19.3. *Prou.*30.17.

Queſt. *What is meant by the honour that herein wee are bound to giue to theſe?*

Anſw. All ſorts of duties that wee owe to ſuperiors, *Mat.*15.4, 5,6. 1 *Tim.*5.17,18. *Iudg.*13.17.

Queſt. *Declare now out of theſe things thus ſet downe, what the ſcope of this Commandement is?*

Anſw. That that order that the Lord hath framed the nature of man vnto, be preſerued by the mutuall duties of inferiors and ſuperiors.

The duties of ſuperiors are both included in generall relation, and ſpecially implied vnder the terme of Fathers and Mothers.

Queſt. *What rules are herein contained, that in common concerne both inferiors and ſuperiors?*

Anſw. Inwardly, firſt, that they rightly iudge of the author of that difference wherein one man is preferred aboue another, and of his moſt wiſe counſell therein for his owne

owne glory, and the mutuall good of men thus linked together.

Secondly, that there bee in each a diſpoſition of heart anſwering thereunto, inferiors willingly yeelding all due honour to ſuperiors in the Lord, *Rom.*13.1.4. *Epheſ.*5.22. 6.5.7.

And ſuperiors not puffed vp with their aduancement aboue others, *Deut.*17.20. but carefully honouring him who hath aduanced them, and in loue ſeeking the good of thoſe that are vnder them, 2 *Chro.* 19.6. *Acts* 20.28. *Epheſ.*6.9.

Outwardly, mutuall and earneſt prayer one for another; for inferiors, 1 *Sam.*12.23. *Ier.*18.20. *Rom.*1. 9. *Ruth* 2.4. for ſuperiors, *Pſal.*20. 1 *Tim.*2.2. *Epheſ.*6.19. *Ruth* 2.4.

Queſt. *Declare now ſome principall duties ſpecially required of inferiors towards ſuperiors?*

Anſw. Firſt, a meeke acknowledgment

ledgment of the image of God differingly ſhining in thoſe that are aboue them, *Pſal.* 82.6. 1 *Theſ.* 5.12. *Epheſ.* 5.22,23.6.1.5.

Together with an embracing of this eminencie of others aboue them, as neceſſary and profitable, *Rom.* 13.4.

Secondly, out of this fountaine are outwardly to flow theſe ſtreames.

Firſt, towards all that any way excell vs in place, gifts, age, &c. reuerence expreſſed in word, geſture, and action, 1 *Pet.* 3.6. *Gen.* 24.18. *Iob.* 29.8,9. *Leuit.* 19.32. holding a proportionable reſpect of the differing ſtate of their preferment aboue vs.

Secondly, to them that are placed ouer vs in authority publike or priuate, together with an awfull feare of them, *Rom.* 13.7. *Epheſ.* 5.33.

Firſt,

Firſt, obedience whiles they command either directly for God, or about the things that are of neceſſary vſe in this life, publikely or priuately; or about things ſimply indifferent, *Ioſu.* 1.18. *Heb.* 13.17. *Mat.* 8,9. *Epheſ.* 6.1.5. *Col.* 3.20.

Secondly, ſubiection, which ſtandeth principally in theſe things, firſt, in not taking vpon vs that which belongeth to ſuperiors, *Luke* 12.13.14. 1 *Tim.* 2.12.

Secondly, in a meeke and patient enduring, not only iuſt puniſhments or reproofes, but euen ſuch wrongs as are offered by them without reſiſtance, *Rom.* 13. 1,2. *Gen.* 16.9. *Heb.* 12.9, 10. 1 *Pet.* 2.18.

To ſome ſpeciall gouernors ordinarily maintenance, as to Magiſtrates by cuſtome, ſubſidies and the like, *Pro.* 24.21. *Rom.* 13.6,7. *Mat.* 22.27. To Miniſters according to the differing manner of prouiding

ding for them, 1 *Cor.* 9.7, *&c.* *Gal.* 6.6.

Extraordinarily to Magiſtrates in extraordinarie occaſions 1 *King.* 9.15. 12.9.10.

Secondly, to parents in want thorough age, loſſes, or any other hand of God, 1 *Tim.* 5.4.

To benefactors, publike and honourable remembrance, liuing and dead, *Pro.* 10.7. with a carefull reſpect of thoſe whom they leaue behinde them, *Iudg.* 9.16.

To the priuate inſtruments of our perſonall welfare, a thankfull remembrance, with readineſſe to requite as God ſhall enable, and occaſions require towards them or theirs, *Iudg.* 13. 17. 2 *Sam.* 19.38. 2 *Tim.* 1.17.18.

Hereunto alſo belong other ſpeciall duties of wiues towards huſbands, children towards parents, ſeruants towards Maſters.

Queſt.

Queſt. *Declare now ſome ſpeciall duties required at the hands of Superiours towards inferiours?*

Anſw. Firſt, all are to preſerue and beautifie that image of God that is vpon them.

Firſt, by a wiſe and graue carriage before inferiours.

Secondly, by becomming examples of all Chriſtian vertues, *Pſal.* 101.2. 1 *Tim.*4.12.

Thirdly, by labouring for gifts and graces anſwerable to their places, 1 *King.*3.9.

Fourthly, by vſing the power committed to them, for ſuppreſſing all notorious contempt.

This rule in the firſt Commandement, reſpects dutie towards God; here it binds in relation vnto man.

They that haue power either publike or priuate, are to vſe it to the furthering of true Religion, in the holy exerciſe of it, amongſt and by thoſe that are vnder their power, 1 *Chro.* 15. 12,13. *Ioſu.* 24. 15. Protecting and encouraging

thoſe

those that are most conscionable herein, *Psal.*101.6.

And also to the suppressing of all grosse and scandalous transgressions of the Law of God, *Psal.*101.7. 8.yea, furthering due and conscionable obedience to all his commandements.

More specially Magistrates are here to take knowledge of manifold rules in the Booke of God, directing them generally, how to gouerne with wisedome and faithfulnesse, expressed in diligence and zeale of iustice tempered with mercie, *Psal.* 101.1,2: taking care not onely for their owne life time, or the time of their gouerning, but so far as they can, making way for the welfare of their people after their death, or resignation of gouernment. *Hereunder are included particular rules.*

Not onely thus behauing themselues towards their subiects, but also

alſo what is required at their hands towards ſtrangers, oppreſſed abroad, or flying to their countries for ſuccour, or reſorting for trade.

Hereunto alſo muſt bee referred the ſpeciall duties of Miniſters of the Goſpell, for the ſpirituall welfare of thoſe that are committed to their charge, publikely and priuately, *Acts* 20.20.28.

Hereunto alſo belong diuers ſpeciall rules reſpecting Husbands towards their wiues, Parents towards their children from the wombe in their tender yeeres, and growing vp, vntill by mariage they paſſe from vnder their gouernment; and of Maſters towards ſeruants.

Queſt. *What principall ſinnes are againſt this Commandement?*

Anſw. Firſt, conceiuing of the eminencie of one aboue another in authoritie or gifts, as a thing meere-

ly

ly depending vpon the inuention or induſtrie of man.

Anabaptiſticall condemning Magiſtracie as a thing diſagreeing with the grace of the Goſpell.

Secondly, pride both of thoſe that are aduanced, breeding tyranny or looſeneſſe of gouernment; *Deut.*17.20.

And alſo of inferiors, breeding contempt of the image of God in Superiors, and ſtubborneſſe towards gouernours, publike or priuate.

Specially, in inferiors.

Firſt, chiefly, railing vpon or reuiling thoſe that are ſet ouer them, *Exod.*22,23. 2 *Sam.*16.7. 2 *King.*2. 23. *Pro.*30.17.

Secondly, rude and contemptuous or vnreuerent behauing themſelues towards Superiors, *Iſay* 3.5.

Thirdly, wilfull and careleſſe

disobedience in necessarie lawfull or indifferent things.

Fourthly, resisting gouernours in any act of rebellion in word or deed, *Rom.* 13.2. *Tit.* 2.9.

Fifthly, vsurping that power that belongeth to superiors, 1 *Tim.* 2.12.

Sixthly withdrawing meanes of maintenance from Magistrates or Ministers, *Nehe.* 13.10.11. and vnnaturall neglect of naturall parents in their wants and miseries, 1 *Tim.* 5.8.

Seuenthly, euill requitall of fauours receiued with wrougs, *Ier.* 18.20.

Eighthly, vnthankfull neglect or forgetting of them, *Gen.* 40. 23. 2 *Tim.* 3.2.

Hereunto referre the speciall raylings of wiues towards husbands, so farre as concerneth the headship of the man; and of children

children and ſeruants towards Parents and Maſters.

In ſuperiors towards inferiors.

Firſt, diſgracing the eminencie they haue aboue others by light and vnbeſeeming carriage, 2 *Sam.* 6.20. by euill example, *Nehe.* 6.11.

Secondly, abuſing of power to ſuppreſſe true Religion and exercise of piety, *Acts* 9.1. 2 *King.* 21.16. or to countenance groſſe ſinnes, or to the puniſhment of men for well-doing, *Pro.* 17. 26.

Neglect of contrary duties for the furthering and encouraging in holineſſe and righteouſneſſe, or taking care of righteouſneſſe towards men, with the neglect of matters of Religion, publikely or in priuate families, *Acts* 18.13.14.

Firſt, Magiſtrates ſeruing themſelues and their owne power that they haue, to ſatisfie their owne

affections with the hurt of their people vnder them.

Secondly, aduancing to places of truſt vnder them, willingly or careleſſely ſuch as prooue ſcourges to their ſubiects.

Thirdly, neglecting the making or executing of wholſome lawes in the things that concerne outward peace amongſt men, *Eccleſ.* 10. 16.

Fourthly, not caring what miſchiefes follow their death, or the terme of gouernorſhip.

Fifthly, not regarding the euils that befall Gods Church and people out of their owne dominions, &c.

Vnmercifull or vniuſt dealing with ſtrangers, ſeeking harbour in their countries, or trading amongſt their ſubiects.

Hereunto belong the ſpeciall faylings of husbands towards their wiues,

wiues, and of both towards them that are vnder them in differing relation as children or seruants.

In Ministers, neglect of the duties of their Ministery, publikely or priuately, or a deceitfull and vnprofitable performance of them, *Isay* 56. 9,10,11. *Ier.* 6.14. *Ezek.* 13.22.

Quest. *What is the maine scope of the sixt Commandement?* Com. 6.

Answ. It bindeth to such duties as concerne the persons of our neighbours, carefully respecting the life and welfare of their soules and bodies.

That the sixt Commandement reacheth vnto the soule aswell as the body many places in the Scripture doe plainely confirme, as these, Ezek. 33. 8. Act. 20.26. Rom. 14. and the like.

Quest. *What principall rules of dutie are herein contained?*

Answ. In the inward man, first, that we rightly informe our iudgements concerning the grounds vpon which the necessity of obedience to this commandement dependeth. First, that image of God which is in the nature man, *Gen.* 9. 6.

both in that he hath a ſoule which is an vnderſtanding and immortall ſubſtance, *Acts* 17.29. and alſo in the remainders of that law which was firſt written in the heart of man, *Rom.* 1.19,20. 2.15.

Secondly, the fellowſhip of the ſame nature deriued vnto vs from the ſame common parent, *Iſay* 58. 7. *Mal.* 2.10.

And herein ſpecially the vnion of true beleeuers in Chriſt, as their common head, is to be taken knowledged of, 1 *Cor.* 12.13.

Secondly, that in the heart there be an vnfeighned affection of loue towards the perſons of all, proportionable to bonds common or ſpeciall, not excluding our enemies, *Mat.* 5.43,44. principally reſpecting the ſoule as the moſt excellent part of man, *Acts* 26.29.

From which affection of loue muſt proceede a diſpoſing of the heart

heart to gentleneſſe, meekeneſſe, long ſuffering, and an vnfeighned fellow-feeling of the welfare of their perſons to reioyce in it, and of the euill to mourne for it; deſiring the remouall of it, whether in ſoule, *Col.*2.5.3. *Ioh.*3,4. *Mat.*9,36. *Mar.*3, 4. or in bodie, *Luk.*1.58. *Phil.*2.28. *Iob* 2.11.

Other rules of dutie reſpect our outward behauiour towards the perſons of our neighbours, which are either general or ſpecial, reſpecting the diſtinct ſtate of ſoule and bodie.

Queſt. *What generall rules are herein included?*

Anſw. Firſt, that in all our words and actions (as much as lyeth in vs and without breach of Gods Law wee can) we follow after and preſerue peace with all men, *Rom.*12. 18. *Pſal.*34.14. auoiding occaſions of ſtrife, and repairing peace where it is any way interrupted, *Gen.*13.8.

and herein ſpeciall care is required to keepe and maintaine peace with thoſe that feare God, *Marke* 9.50. *Epheſ.*4.3.

Secondly, that we labour to further their good in ſoules or bodies, (but principally in ſoules) by prayer vnto God for them, 1 *Tim.*2.1. *Mat.* 5.44.

Queſt. *What ſpeciall duties are here principally required towards the ſoules of others?*

Anſw. Firſt, towards thoſe that are not effectually called (not being come to the height of ciuill, wherein men ſit in the ſeat of ſcorners hating to be reformed:)

Firſt, courteous and kinde carriage in lawfull and ciuill things, to make them more teachable, 1 *Cor.* 9.20.21. *Tit.*3.1,2.

Secondly, to cauſe our light to ſhine in an holy and vnblamable behauior in words and deeds,

1 *Peter*

1 *Peter* 2. 12. 13. *Ephesians* 4. 29.

Thirdly, prouoking to the vse of the meanes of grace, *Acts* 10. 14. *Isay* 2. 3.

Fourthly, priuate admonition & instruction with all wisdome, meekenesse and long-suffering. *Luk.* 23. 40. *Iam.* 5. 20.

Secondly, towards those that are called.

1. In word, to minister vnto them in the seuerall duties, seruing for the preseruing or repairing of the worke of grace in them.

First, informing them in the things they are ignorant of, *Act.* 18. 26. and secondly, prouoking them vnto the practise of good workes of all sorts, *Heb.* 10. 24. thirdly, reproouing and admonishing them where they goe astray, *Leuit.* 19. 17. fourthly, comforting them in their afflictions, *Iob* 2. 11. 1 *Thes.* 5. 14.

Secondly, in action, first to prouoke

prouoke & encourage them by our good example, *Rom.* 14.19. *Iam.* 3. 13. Secondly, to auoid all vnneceſſarie giuing offence about the vſe of our Chriſtian liberty, *Rom.* 14.13. 20,21. 1 *Cor.* 8.13. 10.28.

Queſt. *What principall rules reſpect the life and health of the bodies of our neighbours?*

Anſw. Firſt, for keeping them from hurt, 1. Miniſtring to their neceſſities that want meanes of reliefe, *Iſay* 58.7. *Mat.* 5.

2. Renouncing occaſions of danger, or that might bee any way noyſome, *Deut.* 22.8. 23.13.

3. Reſcuing thoſe that are in danger, ſo farre as lyeth in our power.

4. Hereunto belong the rules of faithfulneſſe in thoſe that either dreſſe or ſell any thing that ſerueth for the preſeruation or cheriſhing of the life of the body.

Secondly,

Secondly, for restoring of health and strength, 1. all generally (according to the knowledge they haue of their state, and so farre as their places, and other more essentiall duties will giue leaue) are to minister to the sicke or maimed, *Luke 6.9.10.33.34.35.*

But specially they that are called to the place of Physitions or Surgeons, and such as minister to these, are to vse all diligence and faithfulnesse.

Hereunto may also bee referred the dutie of a comely buriall of the bodies of the dead.

Quest. *Are there any other principall rules that may bee referred to this Commandement?*

Answ. Besides those we owe to our owne soules and bodies (according to the state of a generall rule set before the Commandements,) there is a speciall rule subordi-

nate

nate vnto the bond that tyeth vs to the liues of men, namely, that mercie be shewed to the liues of beasts and other liuing creatures, and no vnnecessarie crueltie exercised towards them, 1 *Cor.*9.9,10. *Pro.*12.9. *Deut.*22.7.

Quest. *Declare some principall sins that are contrary to this Commandement?*

Answ. In the soule: first, a meane and base account of the persons of others, arising out of ignorance, or neglect of the bonds tying vs to the nature of man.

Secondly, Hatred and malice against the persons of men, with all those disorderly affections that doe either incounter the welfare, or desire the euill of any.

Thirdly, that selfe-loue which destroyeth or cooleth that loue, out of which we should minister to the soules or bodies of our neighbours, 2 *Tim.*3.2,3,4. Outwardly:

Outwardly: firſt, the words and actions of men that are enemies vnto peace, breeding and nouriſhing ſtrife and contention, *Gen.* 16. 12. *Pſal.* 120. 6, 7. *Prou.* 26. 20, 21, 22.

Secondly, want of care of preſeruing or ſeeking after peace, eſpecially with brethren.

Againſt the ſoules of men: firſt, drawing or inticing either to hereſy, *Act.* 20. 29. or to idolatry, *Deut.* 13. 6, 7, *&c.* or any kinde of tranſgreſſion of the Law of God, *Prou.* 1. 10, 11. *&* 4. 16.

Secondly, ſinnefull and corrupt communication, though not formally directed to the peruerting of others, yet in it ſelfe wonderfull infectious, 1 *Cor.* 15. 33. *Epheſ.* 4. 29.

Thirdly, churliſh and diſdainfull cariage towards the vnconuerted, whiles there remaineth any hope of amendment.

Fourthly,

Fourthly, ſcandalous liues of profeſſours of true Religion, 1 *Sam.* 12.

Fiftly, ſtrengthening the hands of euill men, by flattering and ſoothing them in their ſinnes, *Ezek.* 13. 22.

Sixtly, Prepoſterous labouring to turne men from any euill and dangerous courſe, by bitter and perſonall inuectiues.

Againſt brethren conuerted: firſt, caſting their faults in their teeth, in forme of reproaching; whom we ſhould in meekeneſſe labour to cure: or inſulting ouer them in their miſeries, *Pſal.* 35. 15, 16. 109. 16. 69. 26.

Secondly, forbearing mutuall duties of inſtructing, admoniſhing or comforting one another.

Thirdly, doing that vnder the pretext of Chriſtian liberty, by which the conſciences of the brethren

thren (more foundly declining and misliking) are wounded, or emboldened to sinne against God, 1 *Cor.*8.12.

Fourthly, neglect of the infirmity of brethren about the vse of things indifferent, *Rom.*14. 15.

Against the bodies of men: first, manifold kindes of murdering or destroying the naturall life, acted either by mens selues or instruments, prouoked or suborned by them, *Act.*2. 23. *&* 23. 14. or by any stratagem, exposing to the fury of others, 2 *Sam.* 11. 15. All violence offered vnto the bodies of others, by such as haue no power ouer them, or are not armed with lawfull authority to resist, destroy, or correct them, excepting in a iust defence against sudden and violent assaults made vpon them, *Exo.*22.2. 1 *Sam.*14.6.8.

Secondly, the treachery or vnfaithfulnesse

faithfulneſſe of Phyſicians, Chirurgions, Cookes, or any that ſell vnwholſome meates or drinkes, or do any thing willingly that may indanger the life or health of any.

Thirdly, vnmercifull and careleſſe neglect of any duty, by which others may be preſerued from hurt, or ſhould bee miniſtred vnto in diſtreſſe, *Luke* 6. 9. & 10. 30, 31, 32.

Cruelty towards the bodies of the dead, *Pſal.* 79. 9. 2. *Reu.* 11. 9.

Vnneceſſary cruelty towards the liues of beaſts:

Turning the mutuall cruelty of beaſts (one aſſailing or deuouring the other) into matter of ſport or recreation in it ſelfe, where there is no other neceſſity or iuſt occaſion requiring it.

Com. 7. Queſt. *What is the ſcope of the ſeuenth Commandement?*

Anſw. It principally aimeth at, and requireth chaſtity, which is a vertue,

vertue, by which a man poſſeſſeth his ſoule and body in honour, free from the luſts of vncleanneſſe.

Queſt. *What doth this Commandement require in the inner man?*

Anſw. In the minde ſoundneſſe of iudgement: Firſt, concerning the excellency, and neceſſity of this vertue of chaſtity, *1 Theſſ.* 4. 3, 4. and the dignity of mariage, as the remedy of incontinency, *Heb.* 13. 4.

Secondly, concerning the loathſomeneſſe of the contrary ſinnes, *Iob* 31. 9, 10, 11, 12, *Prou.* 6. 30. 31, 32, 33.

In the heart, ſuch a diſpoſition and comely order of the affections, as (anſwering to the former ſoundneſſe of iudgement) directeth to the embracing of continency and the meanes of it, and declining the things that are contrary.

Queſt. *What rules here concerne the outward man?*

Answ. Some are common to all, some specially concerne persons; single, married.

Amongst those that are common, there is one principall:

That euery one direct the motions arising from that naturall instinct, which in man and all other liuing creatures, serueth for the propagation of their kindes, vnto the lawfull vse of mariage, *Gen.* 2. 24. *Pro.* 5. 19. 20.

Other common rules subordinate to this principall, are these and the like:

First, that our speeches, countenances and gestures of the body, do all sauour of a disposition of heart, free from wantonnesse & vncleannesse, and tending to the preseruation of continency and modesty, in our selues and others, *Gen.* 39. 9. *Iob* 31. 1. *Mat.* 5. 28, 29, 30.

Secondly, that in meats, drinkes, and

and apparell, temperancy and ſobriety be held, *Prou.* 23. 31, 32, 33. *Rom.* 13. 13, 14. 1 *Tim.* 2. 9.

Thirdly, that all outward intiſements of incontinency and wantonneſſe, deuiſed by the ſinfull vanity of Painters, Muſicians and the like, be auoided.

Fourthly, that in the vſe of all indifferent things, or recreation from our labours, there bee moderation and watchfulneſſe; and where wee finde any particular of them to proue this way an occaſion of euill, we auoid that, *Matth.* 5. 28, 29.

Laſtly, in the moſt neceſſary occaſions of the comming of men and women together, care to auoid the firſt beginnings of euill this way, 1 *Tim.* 5. 2.

Queſt. *What ſpeciall rules concerne ſingle perſons?*

Anſ. Thoſe that concerne ſingle

persons, either such as neuer married, or become single by death of husband or wife, are principally these:

First, that they determine not for a single life vpon any ground, except by good proofe they finde in themselues the gift of continency, and not longer than it continueth, 1 *Corinth.* 7. 2. 9. 37. *Matth.* 19. 11, 12.

Secondly, that finding a necessity, in regard of burning lust, they doe not rush vpon choice of a companion, but auoiding occasions of euill, vse all holy meanes (principally leaning vpon prayer) for the brideling of lust, vntil they may both according to the will of God chuse a fit companion, and also orderly proceed to the enioying of the benefit of mariage, 1 *Cor.* 7. 39.

Hereunto also, belong rules respecting those that are by publike order.

order, diuorced for adultery, or vniuſtly forſaken.

Queſt. *What ſpeciall rules concerne married perſons?*

Anſw. Firſt, that they cleaue one to the other vntill death, except they bee diuorced for adultery, or vniuſtly, and vnreconciliably forſaken, *Rom.* 7. 1, 2. *Mat.* 5. 32. 19. 9. 1 *Cor.* 7. 15.

Hereunto referre dwelling together, *Mat.* 1. 18. 1 *Pet.* 3. 7. ſpecially auoiding occaſions of long abſence in the beginning of mariage, *Deut.* 24. 5.

Secondly, in liuing together, this Commandement bindeth them; firſt, to a chaſte and honourable vſe of mariage; and herein, ſpecially to abſtinence in the times wherein nature ſeparateth the woman, *Leuit.* 18. 19. 20. 18. *Ezek.* 18. 6.

Secondly, for the mutuall preſeruing

ſeruing one of another from defiling themſelues with others, theſe things are required:

Firſt, that they mutually delight one in another, expreſſing it in familiar ſignes of loue, *Gen.*26.8. *Pro.* 5.18, 19.

Secondly, that they yeeld due beneuolence, not defrauding one another of that mutuall intereſt they haue in the bodies each of other, 1 *Cor.*7.3, 4, 5.

Queſt. *Declare now ſome ſpeciall ſinnes that are againſt this Commandement?*

Anſw. In the minde: firſt, diſhonourable or baſe opinions of mariage, or eſteeming it as a matter arbitrary to marry or not to marry.

Secondly, accounting incontinency, and ſpecially ſingle fornication, as a ſmall and veniall ſinne, 1 *Cor.*6.12, 13, *&c.*

In

In both which the doctrine of the Church of Rome, preferring fornication before mariage in their blinde Votaries, (added to abominable practiſes) hath exceeded in oppoſition againſt the Law of God.

In the heart: firſt, the dominion of raging and burning luſt, *Ier.* 5.8. or the preuailing of it, to the hinderance of the duties of piety, or of our particular callings, 1 *Corin.* 7.9.

Secondly, all inordinate motions of luſt, though vaniſhing, and not effecting what they aime at, *Mat.* 5.28.

Outwardly: firſt, all thoſe capitall ſinnes of vncleanneſſe.

Secondly, in monſtrous and vnnaturall coniunction with beaſts, *Leu.* 18. 23. of male with male, *Leu.* 18. 22. *Rom.* 1.26,27. inceſt, either in marrying within degrees forbidden,

den, 1 *Cor.* 5. 1. *Mar.* 6. 18. or out of marriage, *Gen.* 38. 15, 16. & 35. 22.

Thirdly, adultery committed either after a contract, *Deut.* 22. 23, or in the state of mariage consummated; and that either by ioyning with strangers whiles they liue together, or being vniustly diuorced, *Deut.* 24. 4. *Mat.* 5. 32. Whereunto adde Polygamie, in hauing diuers wiues at once, *Leuit.* 18. 18. *Mal.* 2. 14, 15.

Fourthly, fornication, which is the vncleanneſſe of single and vnmarried persons.

Fiftly, sinnes like that of *Onan*, *Gen.* 38. 9.

Hereunto also referre the issuing of seed through motions of lust, either in sinful dreames, or waking, *Leu.* 15. 16. *Deut.* 23. 10.

Secondly, vnchaste speeches, and vnseemely iesting, *Ephes.* 5. 4. wanton,

ton countenances or geſtures, *Mat.* 5. 28.

All dalliance betwixt man and woman not married together, *Gen.* 26.8,9. *Prou.*5.19.

Gluttony, *Ezek.*16.49. Drunkenneſſe, *Prou.*23.31, 32, 33. *Rom.* 13. 13.

In apparell, firſt, confounding of that which diſtinguiſheth the man from the woman, *Deut.* 22. 5.

Secondly, pride and immodeſty, *Prou.*7.10.

Hereunto referre womens either leauing open through igorance, or profeſſed laying open their breaſts, *Pro.*5.20. *Hoſ.* 2. 2.

Light and wanton muſicke, with vnchaſte ſongs, laſciuious pictures, Stage-playes, wherein wantonnes and prouocations of luſts are acted, dauncing of men and women together, or in the preſence one of the other, *Mar.*6.22,23.

Laſtly,

Laſtly, immoderate and inordinate familiarity of men with women, vnder what pretext ſoeuer.

Queſt. *What ſinnes are againſt the ſpeciall rules formerly mentioned?*

Anſw. In ſingle perſons: firſt, preſumptuous and raſh determining for a ſingle life, either vnder pretext of religion, as in Popiſh Votaries, or for worldly reſpects.

Secondly, headlong and diſorderly ruſhing vpon mariage in the heat of luſt, without reſpect to the right manner of chuſing, or an honourable forme of proceeding vnto mariage, after choice of a fit companion, *Prou.*19.2.

In married perſons: firſt, willing diuorce, otherwiſe than in the caſe of adultery, *Mat.* 5. 32.

Secondly, liuing of man and wife apart the one from the other, 1 *Cor.*7. 10.

Thirdly, long abſence, except by mutuall

mutuall consent, and in the vnauoidable necessity of extraordinary imployments, or of mens particular callings.

Fourthly, defiling the mariage bed with inordinate and brutish loosnesse of satisfying lust.

Herein specially, coniunction in time of the separation of the woman from the naturall vse of man, *Leu.* 20. 18.

Fiftly, brawlings and contentions of married persons the one with the other.

Sixtly, all cariage sauouring of disdaine and contempt, in the husband towards his wife, or of the wife towards her husband, (sometime cloathed with pretext of religion, and mislike of the wants or infirmities of either part.)

Seuenthly, defrauding one another, by denying in season the duty vnto which mariage is destinated,

as

as a remedy of incontinency, 1 *Cor.* 7. 5.

Com. 8. Queſt. *What is the ſcope of the eighth Commandement?*

Anſw. To reſerue to euery man his propriety and intereſt in thoſe goods, which for the neceſſary vſes of this life, he either by right poſſeſſeth, or are due vnto him by inheritance, purchaſe, or any lawfull courſe of trading amongſt men, or for his labour, free from the violence or fraud of others.

Queſt. *What rules are herein contained, reſpecting the ſpirituall part of this Commandement?*

Anſw. In the minde, a right conceiuing of the ſtate of the diſtinction of poſſeſſions, made by the Lord himſelfe, who both by his prouidence allotteth to euery one, his portion of theſe outward things, and confirmeth by his authority vnto euery one (ſo far as concerneth

neth his relation to man) an intereſt in that which by lawfull meanes he enioyeth, or commeth to a title in, *Deut.* 32. 8, *Ier.* 27. 5, 6.

In the heart: firſt, an vnfained diſpoſition, to doe that vnto another, in, and about theſe things, which according to the will of God, and the law of nature (not corrupted by ſelfe-loue) a man would haue to bee done vnto himſelfe, *Mat.* 7. 12.

Secondly, reſting in that portion, which by iuſt and lawfull means the Lord meaſureth out vnto vs, not lingring after increaſe of wealth, which is the root of all ſorts of iniuſtice, contrary to this Commandement, *Heb.* 13. 5. 1 *Tim.* 6. 8, 9, 10.

Queſt. *What rules belong to the outward keeping of this Commandement?*

Anſw. They either directly concerne

ceine that branch of righteouſnes that is herein commanded, or are ſubordinate thereunto.

Thoſe that directly concerne it, doe belong to our cariage towards others, either out of the contracts of this life, or in and about the neceſſary and lawfull contracts.

Queſt. *What rules concerne vs out of contracts?*

An. Firſt, that no man make gaine or aduantage to himſelfe for his owne priuate vſes, of that which is anothers, otherwiſe than by the free and aduiſed gift or conſent of thoſe that haue power, and vnderſtand what they doe in diſpoſing thereof, or conſenting vnto it, *Exod.* 11. 2, 3. 1 *King.* 17. 9, 10.

Secondly, that that which is loſt be reſtored by thoſe that finde it, vnto the right owner, if they doe or can by any good meanes come to know whoſe it is, *Exod.* 23. 4.

Deutro-

Deutronomie 22. 1, 2, 3.

Thirdly, that what is committed to any in truſt to be kept (by him that by right poſſeſſeth it) be faithfully reſerued for his vſe, & reſtored without any hurt or diminution, through his default to whom it was committed, *Exod.* 22. 7, 8, 10, 11, 12, 13.

Queſt. *What rules concerne our dealings with men, in neceſſary and lawfull contracts?*

Anſw. There is one generall: namely, that euery man ſincerely propound vnto himſelfe in all and euery of them, not onely his owne profit or neceſſary reliefe, but alſo therewith the good of thoſe with whom he hath to doe, or whom it may immediately or mediately concerne, *Phil.* 2. 4. *Gal.* 5. 13. *Mat.* 20. 3. 4. 7.

Speciall rules are to be diſtinguiſhed according to the differing con-

contracts of this life. 1. Buying and selling. 2. Hyring of labourers, and labouring (whereunto belongeth hiring of seruants and seruing.) 3. Hiring of any other thing liuing or without life, for necessary vses, and letting out to hire. 4. Borrowing and lending. 5. In changing of commodities one for another. 6. Partnership in trading, or taking of worke to bee done, and the like.

In all which, the distinct rules respecting both parties, contracting the one with the other, are to bee squared differingly, according to the analogy of the generall rule now mentioned: with a carefull and conscionable respect (in the middest of many euasions that are found out by the corrupt vnderstanding of man) vnto another generall rule of doing to others, as we (if we were euery way in their case with whom we haue to doe) would

haue

haue, and may (according to duty) desire should be done vnto vs, *Mat.* 6.12. *Luke* 6.31.

Hereunto also, because in the contracts of this life men grow to bee indebted one vnto another, belong rules respecting creditours and debtors.

And because manifold wrongs are done herein through oppression or deceit, and also through selfeloue or negligence:

Where any such thing through any mans default is committed, restitution is heere required of him, who hath willingly or negligently wronged another, *Numb.* 5. 7, 8. *Ezek.* 33.15. *Luke* 19.8. *Exod.* 22.12.

Lastly, here is required that wee communicate not with any in that which is vniustly gotten, either for necessity, pleasure, or for the bettering of our outward state, *Prouer.* 29.24.

Queſt. *Declare now what rules are ſubordinate vnto the branch of righteouſneſſe that this Commandement enioyneth.*

Anſw. Firſt, towards our ſelues:

1. That euery man imploy himſelfe in the workes of ſome honeſt and lawfull calling, for the prouiding of things neceſſary for himſelfe and his, *Epheſ.* 4.28. 2 *Theſſ.* 3.12.

And therein vſe both diligence and wiſdome, *Pro.* 6. 6,7,8. 10,4.5. 27. 23,24,25.

2. That what is gotten by lawfull meanes, bee referued for good and neceſſary vſes. And hereunto referre the rules following:

1. To order our expences according to our abilitie, *Prou.* 27. 25, 26. 2 *King.* 4.1.

2. To ſuffer nothing to periſh through ſlothfulneſſe, *Ioh.* 6.12.

3. To auoid raſh ſuretiſhip, *Pro.* 6.1,2,3. 11.15. 22. 26.

2. That

4. That we ſhun the rocke of biting Vſury.

5. That we doe not lightly giue credit to the vnneceſſary hazarding of what by lawfull meanes is gotten.

Hereunto alſo referre, that in giuing or lending, wee haue reſpect to our owne ability or meanes, *Pſal.* 112.5. 1 *Cor.* 16.2.

Secondly towards others: that we willingly and readily miniſter to the neceſſities of poore diſtreſſed brethren, leſt they bee inforced through want to vſe vniuſt meanes for releefe, *Prou.* 6.30. 30 9.

Herein ſpecially amongſt others, care is to be had of thoſe ſtrangers, that are driuen out of the places of their dwelling by warre, perſecution, or other common calamities, *Heb.* 13.2.

Queſt. *What principall ſinnes that are forbidden in this Commandement,*

and are contrary to the rules set downe herein?

Answ. Inwardly: first, the error of Anabaptists concerning the communion of goods, taking from particular men their title in possessions, or fruit of their labours.

Secondly, conceiuing no otherwise of the interest of men in these things, than it is strengthened with humane lawes, and execution of iustice.

Thirdly, lingring after that which is anothers, by vnlawfull meanes.

Fourthly, couetousnesse, which is the loue and desire of riches, from whence spring manifold sins against this Commandement, 1 *Tim.*6. 9,10.

Outwardly: first, all iniuries offered to others by open violence, in robbery, pyracie, or oppression: or by wilfull and careless spoiling

that

that which is anothers.

Secondly, all wrongs done to men by deceit in secret conueiances and purloyning, without the knowledge of the right owner; or by sophistry and crafty dealings, either out of, or in and about the contracts of this life, 1 *Thess.* 4. 6.

Specially; first, all gaine made by games, whether vnlawfull in themselues (as carding and dicing,) or otherwise lawfull (but fitted for honest and moderate recreation, and not allowed to be meanes of prouiding for our neceffities or increasing wealth:) whereunto also adde the gaine made by wagers.

2. Not restoring what is found vnto the right owner.

3. Dealing deceitfully with that which is committed to our trust, or suffering it to miscarie or come to hurt by our negligence, *Exod.* 22. 12.

Here-vnder are manifold faylings of buyers, sellers, hyrers of laborers, and laborers, borrowers, and lenders, (and specially vsurie) and in the other sorts of contracts formerly mentioned.

4. The plotting and deuising in contracts how to defraude or ouerreach others, 1 *Thes.* 4. 6.

5. The propounding to our selues and seeking our owne profit or priuate aduantage, with the neglect of those with whom we haue to deale, either altogether or in part.

6 Crueltie of creditors, *Mat.* 18. 28, 29, 30. and dishoneſt shifts of debtors to defraud or wrong their creditors.

7. Adding wrong to wrong.

8. Not restoring the wrong done wilfully or negligently.

Quest. *What sinnes are contrarie to those rules that are subordinate to the principall scope of this commandement?*

Answ. First, liuing by sinfull and vnlawfull callings or imployments, as Stage-players, wandering Musicians and the like; or in such courses wherein necessary maintenance cannot be gotten but by the sinne

ſinne of others waſting careleſly, what they haue gotten by labour or other lawfull meanes, as where many Tauernes & Alehouſes be, more than the neceſſary vſes of the places where they are, doe require.

Secondly, inordinate walking without any calling, or in the neglect of the duties of a mans calling, 2 *Theſſ.* 3. 6. 11.

Thirdly, waſting what is honeſtly gotten, firſt, by riot and exceſſe in ſurfeting or drunkenneſſe, *Pro.* 23. 21. or ſecondly, by gaming; or thirdly, by immoderate expence, in houſekeeping or apparell aboue a mans ability, *Pro.* 21. 17. and in other the like courſes contrarie to the rules formerly mentioned.

Fourthly, giuing or lending what is not our owne, or more then we are able.

Fifthly, ſhutting vp our hands againſt the neceſſities of poore di-

ſtreſſed ones, wanting by Gods hand meanes of reliefe; and hereby expoſing them to the danger of prouiding for themſelues by vniuſt courſes, *Pro.*30.9.

Com.9. Queſt. *What is the ſcope of the ninth Commandement?*

Anſw. It aymeth at two things: Firſt, the one directly, namely the preſeruing of the good name and eſtimation of others.

Secondly, the other by iuſt and neceſſary conſequence, which is, truth in all our words.

Queſt. *What is herein required in the inner man, concerning the good name of others?*

1. A minde rightly informed concerning the precious neſſe of a good name, ſquaring our iudgement herein by that opinion that euery man hath or ought to haue of his owne credit and eſtimation amongſt men, *Pro.*22.1

Eccleſ

*Eccles.*7.1.*Phil.*4.8.

2. In the heart, that disposition by which, together with the care of preseruing the good name of others, a man is ready to beleeue and hope the best things of all, so farre as wee may without preiudice to truth, or ouerturning that rule of wisedome prescribed, *Mat.*10.16. Or with respect vnto such particular places, wherein men haue charge either to finde out and redresse or correct the sinnes that being once committed are with much craft and subtilty hidden from the eyes of men, *Pro.*25.2. Or to preuent them before they bee committed, 2 *Cor.*11.2.

Quest. *What rules belong to the outward performance of that which is herein enioyned?*

Answ. They either concerne the publike course of iudgement ciuill or ecclesiasticall, or belong to the priuate

priuate conuerſation of men.

Concerning the courſe of iudgement, firſt, there are rules reſpecting chiefly thoſe that are in the place of Iudges:

1. That they not onely ſhunne that credulity that openeth a way to priuie and falſe accuſers, but alſo ſeuerely puniſh ſuch as are found this way to abuſe them, *Pſal.* 101.5. *Deut.* 19.16,17,18,19.

2. That in matters criminall that mainely concerne the fame (and conſequently the perſons) of the accuſed, they reſt not (for any iudiciall proceeding againſt them) vpon the teſtimony of one ſingle accuſer, *Deut.* 19.15. *Mat.* 18.16,17. 1 *Tim.* 5. 19.

Yet vpon teſtimonie of one approued or vnſuſpected witneſſe, occaſion may and muſt be taken of diligent enquirie into that which is teſtified by him.

Secondly, theſe rules concerne thoſe that come or are called to teſtifie publikely:

1. That they auouch nothing but truth, and for this purpoſe, certainely

tainely know either as eye or eare witneſſes, or vpon manifeſt and vndoubted proofes, what they affirme.

2. That they content themſelues with a naked declaration of the things they giue teſtimonie vnto, without their owne amplifications or gloſſes ſet thereupon, as if they ſought rather to defame the accuſed, than that the euill whereof they accuſe, ſhould bee by publike order redreſſed.

Now concerning the priuate conuerſation of men:

1. Euery one is bound by word or writing to giue teſtimony to the good things he knoweth of any, as iuſt and neceſſarie occaſions may require, 1 *Cor.* 16. 10. 2 *Cor.* 8. 22. 23. 3. *Ioh.* 12.

2. That in ordinary ſpeeches of others, we ſpread not abroad, nor embrace from others, reports of the faylings

faylings of men, either directly false or doubtfull, *Exod.* 23.1. *Psal.*15. 1 *Cor.*13.7.

3. That those faylings that are, being secret, be not made common, *Leu.*19.16. *Pro.*25.9.11.13. or being commonly knowne, be spoken of either with compassion of the weakenesse of the offendors (not being open and desperate oppossers of all meanes of reformation,) or for the warning & instructiō of others, *Gal.* 6.1. *Ioh.*6.66.67. *Rom.*11.20.21.22.

4. That for the auoyding of loose and rash speaking of the faults of others to their disgrace, we vse a faithfull liberty of priuate admonition and reproofe, *Leuit.*19.16,17. *Pro.*27.5,6. and often seriously consider and lay to heart our owne weaknesses and faylings, *Gal.*6.1.4.

Quest. *What rules are here included, respecting vs, towards our owne good name?*

Answ.

Answ. 1. That we carefully pursue those things that are of good report amongst those that are godly wise, *Phil.* 4.8. and auoid all reprochfull sinnes, and also such vndiscreet carriages as may blot our names, *Eccles.* 10.1.

2. That wee vse iust meanes of clearing our selues from such slanderous imputations as are cast vpon vs, (being matters of moment) either priuately, or if neede require by flying to publike authority, *Psal.* 101.5. Or if the slandered be in publike places, by publike apologies.

Quest. *Hauing thus set downe the principall rules respecting the first part of the scope of this Commandement, declare now what rules are included in the other, requiring truth in all our words?*

Answ. Inwardly, 1. Soundnesse of iudgement, concerning the excellencie of this vertue of speaking truth

faylings of men, either directly false or doubtfull, *Exod.* 23.1. *Psal.*15. 1 *Cor.*13.7.

3. That those faylings that are, being secret, be not made common, *Leu.*19.16. *Pro.*25.9.11.13. or being commonly knowne, be spoken of either with compassion of the weakenesse of the offendors (not being open and desperate opposers of all meanes of reformation,) or for the warning & instructiō of others, *Gal.* 6.1. *Ioh.*6.66.67. *Rom.*11.20.21.22.

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Quest. *Hauing thus set downe the principall rules respecting the first part of the scope of this Commandement, declare now what rules are included in the other, requiring truth in all our words?*

Answ. Inwardly, 1. Soundnesse of iudgement, concerning the excellencie of this vertue of speaking truth

truth, as that wherein the faithfull expresse the image of God, whereunto they are renewed; and on the contrary, concerning the loathsomnesse of lying, as opposite thereunto, *Ephes.* 4.24,25. *Col.* 3.9,10.

2. In the heart an vnfained loue of truth, and hatred of lying, *Psal.* 15.2. *Pro.* 13.5.

Outwardly, First, there is a generall rule concerning all our words, that in them all we religiously auoid auouching any thing but that which is true, *Psal.* 15.2. *Ephes.* 4.25.

And where in wisedome any truth is to be concealed, that it bee done either by silence or by such affirmations or denyals as containe nothing but truth in them, 1 *Sam.* 16.2,3.

Secondly, hereunto are to bee referred certaine speciall rules either subordinate vnto the generall

now

now mentioned, or respecting our promises.

Of the first sort are these:

1. That wee auoid credulity or lightnesse in receiuing reports, especially from such as are hastie to vtter any thing, or are iustly suspected of vnfaithfulnesse this way, *Pro.* 11.9.

2. That wee report nothing for true but that which wee know to bee so, speaking of doubtfull things doubtfully.

Concerning our promises made vnto men, these rules are to be obserued:

1. That before wee promise wee consider aduisedly the lawfulnesse, conueniency, and possibility of that which by promise wee binde our selues vnto, *Gen.* 24.3,4.5. *&c.*

2. That wee ioyne with all our promises an vnfained purpose of performing, and plaine manner of

ex-

expreſſing our purpoſes.

Laſtly, That wee faithfully performe what wee haue promiſed, according to the true ſtate of our promiſes, in the ſubſtance and circumſtances of them, *Pſal.* 15.4. except hindred by the hand of God or inevitable neceſſity, or by ſuch vnforeſeene occurrents as ſhall make the performance of them vnlawfull; or may warrant delay, vſefull for them to whom our promiſes are made, 2 *Cor.* 1.15,16,17.23. or freed by the willing conſent of them to whom our promiſes are made.

Queſt. *What principall ſinnes are contrary to that breach of righteouſnes that is directly aymed at in this Commandement?*

Anſw. Inwardly, firſt, the eſtranging of the minde from a right and due eſteeming and thinking of the credit and eſtimation of others.

Secondly, that enuie ariſing out of

of ſelfeloue and the pride of mans heart, that endureth not the due praiſes of others, but contrariwiſe inclineth to the diſgracing of what is praiſe-worthy in them, 1 *Cor.* 13.4.

3. That want of loue that breedeth and nouriſheth vniuſt ſuſpicions, 1 *Tim.* 6.4. and maketh a man ready to entertaine falſe and diſgracefull reports concerning them.

Outwardly againſt the due courſe of publike proceeding in iudgement:

1. The faylings of publike gouernors in entertaining falſe and ſlanderous accuſations, *Pro.* 29. 12. 2 *Sam.* 16.2.3.

2. Opening a dore to malicious accuſers, by admitting in criminall cauſes the ſingle teſtimony of one, and thereupon proceeding (without further enquirie) to execution of iudgement, 1 *Sam.* 22.9,10,11, *&c.*

3. Abuſing places and courts of

iudgement, by giuing falſe teſtimonies either out of priuate malice, or vpon the ſuborning of others, *Deut.* 19.16,17,18,19, 1 *King.*21.13.

4. Calumnious expounding or wreſting to a wrong ſenſe, the words or actions of others, to make vp a falſe accuſation, *Mat.*26.61. Or producing truthes to hurt the innocent, 1 *Sam.*22.9,10.

In priuate conuerſation:

1. The common ſinne of raſh and light ſpeaking of, and ſpreading abroad the ſinnes of others, *Leuit.* 19.16.

2. Prayſing and commending notorious euill perſons, *Pro.*28.4.

3 Spreading abroad falſe and ſlanderous reports, or admitting them without reſiſtance, *Pſal.*15.3.

4 Publiſhing ſecret faylings. *Pro.* 11.13.

5. Setting vnmercifull cenſures vpon ſlips or weakneſſes of brethren, *Iam.*4.11. 6. Spea-

6. Speaking euill of that which may, and ought to bee taken in a good ſenſe, 1 *Sam.*17,28. 1 *Sam.*1. 12,13,14.

In reſpect of our ſelues:

1. Deſperate ruſhing vpon things of ill report, with looſeneſſe of life that ineuitably draweth diſgrace and ſhame with it, *Pro.*6.33.

2. Neglect of a iuſt and orderly defence of a mans owne credit in matters of great importance, when it may conueniently be made.

Queſt. *What ſinnes are againſt the ſecond part?*

Anſw. Inwardly, firſt, that error of opinion that conceiueth of lying either as no ſin or very ſmall, or iuſtifieth officious lies told for good ends.

Secondly, a heart void of vnfained loue of truth, or hatred of lying.

Outwardly, firſt, all kinde of lies, whether out of lightneſſe or vnder

pretext of dutie, *Rom.*3.7,8. or in ieſt, *Epheſ.*5.4.9.

Secondly, willing embracing of lies from others, or lightly giuing credit to them, *Prou.*14.15.

Thirdly, auouching as truths, things vnknowne and doubtfull.

Fourthly, vnfaithfull promiſing what before men reſolue not to performe, or infolding promiſes vnder deceitfull formes, that leaue place for euaſions.

Fiftly, light making of promiſes, without aduiſing what we promiſe, or without reſolute purpoſe of performing.

Sixtly, vnfaithfull breaking of promiſes, where neither by Gods hands we are hindered, nor conſent of him to whom it is made, is vpon iuſt cauſes gained.

*Com.*10. Queſt. *What is the ſcope of the tenth Commandement?*

Anſw. That euery one reſt in that portion

portion of outward comforts or helps, that are allotted vnto him for the neceſſary vſes of this life; not deſiring any thing that his neighbour poſſeſſeth for his owne comfort or neceſſity, though the deſire bee free from thoſe kindes of iniuſtice that are forbidden in the ſeuenth and eighth Commandements.

Queſt. *What rules are included in this Commandement?*

Anſw. Firſt, a right informing of our mindes concerning the moſt wiſe and righteous hand of God, in meaſuring out to euery man his portion, though we doe not alwaies ſee the reaſons and cauſes in euery particular; and therefore the ſame is fitteſt for vs.

Secondly, in the heart is required; firſt, a diſpoſition vpon theſe grounds to reſt in that we preſently poſſeſſe, wiues, goods, ſeruants, or

the like: or in the want of these or any of them, vntill the Lord see it fit to giue them, or by lawfull meanes to vnburden vs of any affection in or about them, vnder which we groane.

Secondly, that hearty affection of loue to our neighbours, that may cause vs to reioyce in the blessings the Lord bestoweth on them, the comfortable and vsefull qualifications of wiues or seruants, or any otherwise in the things they possesse.

Quest. *What sinnes are contrarie hereunto?*

Answ. First, that euill disposition of heart springing from selfe-loue, by which men cast their eyes vpon that which their neighbours enioy for their owne priuate comfort or necessity, to desire it for themselues: as in coueting another mans wife, not for vncleanneſſe, but

as

as a wife in regard of ſome ſpeciall qualifications of her perſon inward or outward; another mans houſe or land in exchange or paying the value of it, 1 *King.* 21. 1,2. and the like.

Secondly, that enuy, wherein men grieue at the welfare of others, in any of theſe, *Mat.* 20. 15. Or are glad at their hurt herein, or the loſſe of that good that they haue enioyed, *Prou.* 24. 17, 18, 19.

Thirdly, want of reioycing at the welfare and comfortable ſtate of neighbours, in and about theſe things.

Queſt. *HAuing thus opened Summarily the Articles of faith, and the ten Commandements; let vs now likewiſe ſhortly take a view of the things contained in that excellent and moſt perfect forme of Prayer, that the Lord Ieſus the great Prophet*

of his Church, hath left for the vse of his people to the end of the world. And herein first, shew what are the parts of this Prayer.

Answ. First, there is in it a Preface, *Our Father which art in heauen, &c.*

Secondly, we haue in it the body of the Prayer: containing,

1. The Petitions that are made vnto God: wherof, the three first respect God; the three last our selues.

2. A conclusion.

Quest. *What are the principall vses of this Preface?*

Answ. It generally directeth vs to whom prayers are to bee made, and specially containeth such a description of God, as noteth out vnto vs, both the way and meanes in which we haue accesse to God; and also the qualifications necessarily required in those that pray.

Quest. *How doth the Preface generally*

rally direct vs to whom prayers are to be made?

Answ. As it containeth such things as cannot without horrible impiety be ascribed to any, but the eternall and onely true God.

Quest. *How is the way and meanes by which wee haue accesse to God noted out in it?*

Answ. Vnder the title of Father, as therein is implied the priuiledge of Adoption through faith in Christ, in and by whom (being made the sonnes of God) we haue boldnesse to call vpon him, as a louing and tender father, *Rom.* 8. 15. *Gal.* 4. 6.

Quest. *How doth the description of God herein, note out the speciall qualifications necessarily required in all that pray?*

Answ. First, such as are required with respect vnto God: and herein,

1. Vnder the title of Father is commended

mended affiance in God, ſo farre as concernes the acceptation of our perſons, and of our requeſts, ſupplications or thanſgiuings, *Luk.* 11. 11, 12, 13. *Heb.* 11. 6. Whereunto for the ſtrengthening of this affiance, ſo farre as concerneth his alſufficiency and power to anſwere our deſires, the other branch *(That is in Heauen)* is to be referred, *Pſal.* 115. 3.

2. In this ſecond branch, imploying alſo his incomprehenſible maieſty and greatneſſe (by the place of his reſidence, which is Heauen:) there is noted out that reuerence and feare, wherewithall wee are to approach vnto him, *Eccleſ.* 5. 2.

With reſpect to our ſelues vnder this ſecond branch, there are required: 1. Senſe of our owne vileneſſe, *Iſaiah* 6. 2. *Gen.* 18. 27.

2. An inward feeling of the want and neceſſity of thoſe things, that in

in Prayer wee craue at his hands, *Iames* 5. 16. For what greater folly than to draw neare to ſo glorious a Maieſty, in the ſpirit of pride and ſelfe-conceit, or to tender formall ſuits for ſuch things as wee are not affected withall.

With reſpect to others, in that bond wherein true beleeuers haue one common Father, here is required that brotherly loue, that in a fellow-feeling of their neceſſities or diſtreſſes, maketh earneſt with God in Prayer for all the Saints of God, diſtringly conflicting in this world, as for our ſelues, *Epheſ.* 6. 18. 1 *Tim.* 2. 1, and alſo to powre forth thankſgiuings on their behalfe.

Queſt. *What ſinnes about Prayer are hereby diſcouered and condemned?*

Anſw. Firſt, generally the praiers of all that are not in the ſtate of grace, are hereby taxed as polluti-

cns

ons of the Name of God, *Psalme* 50. 16.

Specially Prayers made: first, without faith, concerning the acceptance of our part, or affiance in God, as willing and able to answer our requests, *Iames* 1. 6, 7.

Secondly, with that boldnesse that excludeth feare of the Maiesty of God, *Psal.* 50. 21.

Thirdly, by hypocrites, swelling in an opinion of their owne righteousnesse, *Luke* 18.

Fourthly, formally without sense of the want or necessity of the things prayed for.

Fiftly, with neglect of brethren in the Church militant.

Quest. *Declare here before we passe from this Preface, in what relation this title of Father, is here to bee understood.*

Answ. Onely in that which is betwixt God and true beleeuers, made

made (as is before obſerued) his children by the grace of adoption: ſo that it doth not note out any one perſon in the Godhead, but all in common, only diſtinguiſhing in the ſecond perſon, the naked conſideration of his Deity, from the reſpect of him in his office of Mediatour, God and man, 1 *Cor.*8.6. *Col.* 3.17.

Queſt. *Shew alſo by the way, why his Maieſty and greatneſſe is noted out by his being in heauen.*

Anſw. Becauſe howſoeuer he fill heauen and earth in his eſſence (excluded out of no place, nor included in any, 1 *King.*8.27.) yet there as in his throne he principally manifeſteth whatſoeuer glory of his the reaſonable creature in the higheſt degree of perfection is able to conceiue or behold, *Iſa.* 66. 1.

Queſt. *Now before wee deſcend vnto the ſeuerall Petitions, let vs generally*

nerally ſet downe, what things reſpecting prayer are to be taken knowledge of in the ſeuerall Petitions diſtinctly conſidered?

Anſw. Firſt, the things we ſue for, and thoſe ſinnes or other euils that we pray againſt.

Secondly, ſeuerall rules directing vs in the right manner of praying.

Petition 1. *Hallowed be thy Name.*

Queſt. *Come wee now to the firſt Petition; and hauing vpon the third Commandement ſet downe the true ſenſe of the Name of God, according to the vſe of it in the Scriptures, declare what is meant by the word hallowed or ſanctified.*

It noteth out an act of the reaſonable creatures towards the Creator, 1 *Pet.* 3. 15. and may either bee taken in a more generall ſenſe, all one with the termes glorified, praiſed, bleſſed, and the like.

Or

Or ſpecially includeth either an act in word, acknowledging him for an holy God, & praiſing him in his holineſſe, *Iſaiah* 6. 3. *Reuel.* 4. 8, or carying our ſelues towards him, and dealing with him, according to the lawes and rules of true holines, *Leuit.* 10. 3.

Queſt. *How may the ſtate of this Petition generally be conceiued?*

Anſw. That what the third Commandement inioyneth and bindeth vs vnto, here we craue grace from God, enabling and qualifying vs and all Gods people to the right performance of.

Queſt. *Declare what the principall things are that we pray for in this Petition.*

Anſw. Firſt, the inlightning and inlarging of our vnderſtanding by his Spirit, rightly to conceiue of that which the Lord doth manifeſt of himſelfe and his eſſentiall attributes

butes, power, wisdome, holinesse, iustice, goodnesse, mercy, &c. either simply, or in relation to his titles, or workes common to the whole world, or specially respecting his Church, or to that most perfect and pure glasse of his holy word, *Psal.* 119. 18.

And of that soueraigne and supreme authority, wherein he ruleth according to his owne good pleasure.

And also of his most wise and gracious counsell in all and euery of these meanes of his worship, as they are fitted for the glory of his owne Name, and saluation of his elect.

Secondly, grace powerfully and effectually disposing our hearts, both to an holy adoring of him in his vnsearchable manner of being or working, and also to such a reuerence of his Maiesty, loue of him,

and

and reioycing in him as the fountaine of blessednesse (arising out of an affiance in him as the Father of mercies,) as whereby we may bee fitted carefully to obserue, and faithfully to giue him the glory of all that wee know and can come to the vnderstanding of, by his word or workes.

And in all those meanes wherein we haue to doe with him, may lift our soules vnto him, glorifying him and seeking him according to his will.

And may sincerely endeuour to adorne that profession wee make of him with vnblamablenesse of life, *Psal.*119.5.6.80.

Quest. *What principall sinnes are prayed against in this petition?*

Answ. In the minde, 1. That Atheisme that preuaileth in the vnderstanding of man, not conceiuing or once thinking of the de-

pending of those things vpon the hand of God, wherein his glory doth wonderfully shine, *Psal.* 10.4.

2. That darkenesse and ignorance in the things of God, and such as haue their reference vnto him, that ouershadoweth our vnderstanding, hindering from a right conceiuing of that, of which we haue occasion to thinke, or are about to discourse, *Rom.* 1.21,22. *Pro.* 30.3.

Specially ignorance of the right ends and vses of the holy ordinances of God, in that wherein they are distinctly appointed for his glory, and good of his people.

In the heart, first, that blockishnesse & prophanesse which estrangeth it from obseruing that wherein the glory of God might be seene, and from honouring him in that which is vnderstood, either of his attributes, authority, word or workes; or concerning the state and vse of

his

his ordinances.

Secondly, that Hypocrisie wherein men formally draw neare to God with their mouthes, whiles the heart is farre from him, or wherein an outward profession of God is not accompanied with a holy endeuour of glorifying his Name in the well ordering of our liues, but contrarily by scandalous sins, true Religion is blasphemed.

Quest. *What principall rules directing vs in the right manner of praying, may be drawne from this petition?* *Answ.* First, (with respect to the order of this Petition placed before all the rest:) That in all our desires and suites made vnto God, his glory be in the first place aymed at, as that the zeale thereof should otherway any affection or desire whatsoeuer, *Iosu.7.9. Psal.115.1. Exod.32.32. Rom.9.3.*

Secondly, with respect to the

placing of this petition before the next following, wherein wee pray that God would manifeſt his glory in workes common, or ſpecially reſpecting the kingdome of Chriſt for the ſaluation of his elect: herein we are taught, firſt, to deſire wiſedome and grace to honour God in his workes, and in the right vſe of the meanes of grace, before we deſire or pray to ſee his wonderfull workes, or to enioy the meanes by which the kingly power of Chriſt is exerciſed in his Church.

Queſt. *What ſinnes are againſt theſe rules?*

Anſw. 1. Thoſe prayers wherein we ſimply looke vpon our ſelues for the reliefe of our wants, or ſatiſfying our luſts, with the neglect of the glory of God, *Iam.* 4. 3. Yea, all thoſe vehement deſires of bleſſings (though ſpirituall) that admit no limitation with reſpect hereunto, 2 *Cor.* 12. 8, 9. 2. That

2. That lingring after the beholding of the great workes of God, or enioying the meanes of Gods worshipand of grace, which hath not going before as the guide, an earnest lingring after grace to answer hereunto in a right manner of glorifying God in them.

Petition 2. *Thy kingdome come.*

Quest. *Declare now what in the second Petition is meant by the kingdome of God.*

Answ. The kingdome of God in the Scriptures is either taken for his vniuersall administration and gouernment ouer all the world, wherein he hath all things vnder his power, ordering all euents according to his owne good pleasure, and is the law-giuer and iudge of men and Angels, 2 *Chro.* 20.6. *Psal.* 145.11. 12.13. *Dan.* 4.3. 34.35. *Gen.* 18.25. *Psal.* 95.3.

Or for that speciall gouernment that is founded & exercised in and thorough the mediation of Christ for the saluation of the elect, *Psal.* 132.28.29. *Zac.* 14.9.

And this is of { Grace here, *Mat.* 3.2.4.17.6.33. *Reuel.* 12.10. / Glory hereafter, *Mat.* 25.34. *Luk.* 12.32.

The kingdome of grace here standeth, partly in the outward meanes of grace ordained by Christ as the King of his Church, *Mat.* 28.18.19.20. *Mat.* 11.12.13.14.16. *Luk.* 10.9. And partly, in inward graces and power of the Spirit of Christ, working for the common vses of the Church visible, and saluation of the elect therein, *Ephes.* 4.7.8.

Quest. *Shew now by that which hath beene thus set downe, what the principall*

principall things are which we therein pray for?

Answ. First, as vnder the kingdome of God is noted out his vniuersall gouernment: we pray that the Lord would set forth himselfe in his Maiesty and greatnesse, generally performing whatsoeuer hee hath purposed in himselfe for his owne glory.

Specially; first, Taking vengeance on or abasing those that walke in pride, despising the Maiesty of the most High, *Psal.* 83.17, 18. Dan. 4.37.

Secondly, executing iudgement for those that are oppressed by the negligence or corrupt gouernment of the Iudges of the earth, *Psal.* 82. 8. compared with the body of the Psal. going before, 94.1,2,3,4,5, *&c*, *v.* 20.

As vnder it, is noted out the kingdome of grace here in the world, we

pray generally for the free course of the Gospell of the Lord Iesus, and the spreading of his kingdome, in, and by such meanes as he is the author of, and by which he ruleth in his Church, 2 *Thess.* 3. 1.

And for this end that he would defend his Church against all enemies professed or disguised, *Psal.* 83. 1, 2, 3, *&c.* 2 *King.* 19. 15. 19.

And that the iudgements that are written in the Booke of God, may be executed vpon the enemies thereof, *Psal.* 83. 17. 19. *Reu.* 6. 10.

Specially; first, That the Lord would open the eyes of Kings and other Magistrates to see the truth, and giue them hearts to vse the power that is in their hands to the aduancing of the kingdome of Christ in his owne ordinances, and becomming nurcing fathers to his Church, 1 *Tim.* 2. 1, 2.

And that in those that know the truth

truth and outwardly protect it, hee would kindle an vnfained loue to it and zeale for his glory, *Psal.*72.1,2.

And prosper their holy desires and endeuours for the making of the kingdome of Christ glorious in their dominions, *Psal.*20.2,3.

Secondly, that hee would send forth able and painfull Ministers fitted for the worke of the Ministerie, and faithfull dispensation of his ordinances, *Mat.*9.38. (for this end prouiding and blessing the Nurceries of good learning and Schooles of the Prophets, *Deut.*33.11.)

Vouchsafing them all necessary assistance, helpes and incouragements in that great and hard worke whereunto they are called, *Deut.* 33.11. *Act.*4.29. *Ephes.*6.19.

Protecting them against the assaults of euill and vnreasonable men, *Deut.*33.11. 2 *Thess.*3.2.

And lastly, blessing and making

effectuall

effectuall their labours and Miniſtery by the powerfull worke of his Spirit for the ends and vſes, for which it is ordained in the diſtinct meanes committed to their truſt, *Deut.*33.11.

As it noteth out the kingdome of glory, we pray for the haſtening of the execution of all that is written in the Prophets, and the finiſhing of whatſoeuer belongs to the kingly adminiſtration of Chriſt in his ſecond comming, that he may reſigne his kingdome into the hand of his Father, and God may bee all in all, *Cant.*8.14. *Reu.*22.17.20.

1 Cor. 15. 24.28.

Queſt. *What are the principall euils that we pray againſt in this Petition?*

Anſw. With reſpect to the firſt ſenſe; firſt, that intolerable pride preuailing in the hearts & cariage of worldly men, ſwelling (in reſpect of their outward greatneſſe and ad-

aduance-

nancement aboue others) against God himselfe, *Exod.* 5. 2. *Dan.* 3. 15. *Psal.* 75. 5.

Secondly, those fearefull and horrible oppressions which earthly Magistrates (that are in place to deliuer the poore from those that are too mighty for them, and protect the innocent) make themselues instruments of, or at least neglect to redresse, *Psal.* 10. 82. 2. 94. 3, 4. 5, 6.

With respect to the first branch of the second thing noted out vnder the kingdome of God:

Generally; first, that abominable and fearefull state wherein the world lieth, whiles it wanteth the meanes of knowing and honouring God in Christ, not being the subiects of his kingdome, but vnder the power of Sathan, 2 *Chro.* 15. 3. *Isay* 63. 19. *Ephes.* 2. 2. Perishing as sheepe without sheepheards,

Mat.

Mat. 9. 36, 37. And herein all that dishonor that is offered vnto the true God and his Christ, *Psal.* 2.

Secondly, all mangling of the pure religion and holy ordinances of Iesus Christ, with humane inuentions.

Specially on the part of the Kings and Rulers of the world:

1. Their being seduced by Idolatry or Heresie, to the aduancing of the kingdome of Sathan (professedly or disguisedly) in their dominions, and persecuting true Religion and the Preachers and professors thereof, *Reuel.* 17. 13. *Psal.* 2.

2. Their careless neglect of matters of Religion, ruling by carnall policie, and thereby onely seeking their owne greatnesse, or satisfying their owne affections, *Psal.* 82.

3. Their maymed entertaining

of

of true Religion, without any zeale for the houſe of God.

On the part of Miniſters, and the Miniſtery it ſelfe:

1. The vſurpation and intruſion of thoſe that want Miniſteriall gifts, and of ſuch as admit them, *Hoſea* 4.6.

2. The negligence and ſlothfulneſſe of ſuch as are furniſhed with Miniſteriall gifts.

3. The treachery of Miniſters adulterating the Word of truth, either for the matter in damnable or dangerous Hereſies, or for the manner, building hay and ſtubble vpon the foundation, *Acts* 20.29. 1 *Cor*. 3.12.

4. The abſence of the ſauing power and ſpirituall efficacie from the outward forme of adminiſtring the holy ordinances of Chriſt.

With reſpect vnto the ſecond branch of the kingdome of Chriſt:

Firſt,

First, the expectation of any such happy estate of the Church here on earth, as can giue full contentment to true beleeuers, otherwise than as a way to a farre more happy estate in heauen.

Secondly, whatsoeuer (according to man) may hinder or delay the perfect accomplishment of the worke of the Lord Iesus, in that last presenting of all the elect vnto his Father, for the immediate enioying of his presence, and perfect honouring of him in the Heauens.

Quest. *What principall rules respecting prayer may bee drawne out of this Petition?*

Answ. First, that out of loue to God we seeke to further by our vnfained desires & earnest prayers, whatsoeuer it is that concerneth the exercise of his Soueraignetie, authority and power in all the world, and the execution of his pur-

purposes for the glory of his name, *Psal.* 82. 8. *&* 94. 1, 2.

Secondly, that in all our prayers we earnestly striue for the aduancement and furthering of the kingdome of Iesus Christ here in the world, *Isa.* 62. 7. *Psal.* 137. 5, 6.

Thirdly, that we neuer so rest in the desire of the flourishing estate of the Church militant, but that from thence wee take occasion of desiring and praying for the perfect consummation of whatsoeuer belongeth to the administration of Christ, as Mediatour in that immediate gathering of all the elect of God, into his presence in glory, *Cant.* 8. 14. compared with the things going before, *Reuel.* 22. 17. 20.

Quest. *What principall sinnes are contrary to these rules?*

Answ. Neglecting in our prayers the things that concerne the generall

generall administration of God for the setting forth of his glory in all the world.

Secondly, want of expressing therin, our desires for the aduancement and enlarging of the kingdome of Christ in the world.

Thirdly, such a resting on the desire of the peace and flourishing estate of the Church here, as cooleth our desires in aspiring towards the second comming of Iesus Christ, for the finishing of his present administration, *Mat.* 17.4.

Petition 3. *Thy will bee done on earth, &c.*

Quest. *What is meant by the will of God in this Petition?*

Answ. The will of God is (by a metonymie) taken first for the things which hee according to his owne good pleasure hath purposed in himselfe to accomplish, by such meanes

meanes and in ſuch ſeaſons and manners, as hath ſeemed good vnto him, *Pſal.* 115. 3. *Rom.* 9. 18, 19. *Epheſ.* 1. 11. *Deut.* 29. 29.

Secondly, for thoſe rules of duty that he hath impoſed vpon man, containing what he requireth at our hands, in the performance whereof wee are to labour to pleaſe him, *Pſal.* 40. 9. *Rom.* 12. 2. 1 *Pet.* 4. 2. *Deut.* 29. 29.

Queſt. *What things doe wee principally pray for in this Petition?*

Anſw. As in it there is reſpect to the ſecret will of God, (ſo according to our vnderſtanding diſtinguiſhed from that which he requireth at our hands) wee craue grace to ſubiect and bring into order: firſt, all our vaine thoughts and reaſonings that doe quarrell againſt his decrees or wayes, *Ier.* 12. 1. *Rom.* 9. 20. & 11. 33.

Secondly, all our affections and

desires for our selues or others, vnto his souereigne authority ordering all things according to his owne good pleasure, 1 *Sam.* 3. 18.

And herein specially, patience vnder the hand of God in all afflictions or calamities, common or speciall, though neuer so much against our reason or affections, *Iames* 1. 4, 5.

As it hath respect vnto the reuealed will of God, declaring what we are to doe or decline: in it wee craue, first, Knowledge of that which is reuealed in his word, with wisdome rightly to apply it to our selues, in the seuerall kindes and differing occasions and seasons of duty, *Psa.* 119. 18. 27. 33, 34. and often in that Psalme. *Phil.* 1. 9. *Col.* 1. 9.

Secondly, the powerfull framing and fashioning of our hearts and affections, and all that is in vs, vnto an vnfained, chearefull, constant

ſtant and vniuerſall indeauour of yeelding obedience thereunto, *Pſa.* 119. 5, 6.

Queſt. *What is implied in that clauſe which is added, (As it is in Heauen?)*

Anſw. An aſpiring vnto conformity in theſe things now mentioned, after the example of the holy Angels and Spirits of iuſt men, made perfect in the heauens.

Queſt. *Declare heere by the way, whether we may in our prayers deſire ſuch a meaſure of loue to God while we liue vpon the earth, as is in the Angels and Saints in heauen?*

Anſw. Our prayers are not to be for things impoſſible, or for ſuch as God hath not promiſed, or wee know hath not purpoſed; and therefore herein is intended an anſwering in the kinde and manner, and not in the degree and meaſure. Hereunto refer *Mat.* 5. 48. *Lu.* 6. 36.

Queſt. *Declare now what ſinnes we pray againſt in this Petition?*

Anſw. In the firſt ſenſe; firſt, all that pride of mans naturall vnderſtanding, that ſo curiouſly inquireth into, and ſo blaſphemouſly carpeth at Gods decrees or iudgements in the world, *Rom.* 9. 19, 20.

Secondly, all that riſing that is in the heart againſt any of Gods waies, *Ionah* 4. 1.

And in ſpeciall, all impatiencie and murmuring vnder the hand of God, in calamities or iudgements, common or ſpeciall, *Lam.* 3. 39.

In reſpect of the ſecond ſenſe; firſt, all that impiety that preuaileth in the world, (but ſpecially in the Church viſible) in innumerable ſorts of open and horrible tranſgreſſions of the Law of God.

Secondly, ignorance of the will of God, eſpecially where it is through negligence, or in thoſe that

that are effectually called: and the too looſe and careleſſe walking, euen of ſuch as the Lord by a ſpeciall worke of grace hath ſeuered from the world, that they might be holy to himſelfe.

Queſt. *What principall rules reſpecting prayer are included in this Petition?*

Anſw. Firſt, that all our deſires in the things wee pray for, be limited with ſubmiſſion vnto the good pleaſure of our heauenly Father, 2 *Sam.* 15. 26. *Mat.* 26. 39, *&c.*

Secondly, that whatſoeuer wee learne out of the word of God, to be his will concerning vs, in ſhewing vs what wee ought to doe, or what to auoid (either according to the rules of the morall Law, or in the Goſpell) we take occaſion from thence, to craue by earneſt prayer, grace and ſtrength to anſwer thereunto at his hands who hath graci-

ouſly promiſed to write his Law in the hearts of his people, *Ier.*31.33. *Pſal.*119. *Mar.*9.23,24. *Luke* 17.5. *Rom.*15.13. *Epheſ.*1.17,18, and many the like.

Queſt. *What failings are contrary to theſe rules?*

*An.*1. Such a praying as limits the Lord to our deſires, either in temporall things, or in the meaſure of ſpirituall grace and ſtrength againſt tentations, which as in it ſelf it ſwerueth frõ duty, ſo alſo bringeth forth dangerous conſequents for the weakening and wounding of faith, (and the like,) where the Lord for cauſes knowne to himſelfe, withholdeth that which hath beene earneſtly and often begged.

Secondly, taking occaſion from the rules of duty in the Law of God, either of flying from God by deſpaire, or of ſeeking in our ſelues (through ignorance of the cor-

corruption of nature, or the couenant of grace) ſtrength to performe what is therin required; neglecting prayer to him who worketh the will and the deed according to his good pleaſure, *Exod.* 20. 19. *Deut.* 5. 27, 28. *Mat.* 26. 35.

Petition 4. *Giue vs this day our dayly bread.*

Queſt. *Hauing thus gone through the three firſt Petitions that doe reſpect the expreſſing of our loue vnto God, and zeale for his glory in our prayers; let vs now take a ſhort view of the three laſt that concerne our owne neceſſities; and herein firſt declare what things are to bee taken knowledge of in the fourth Petition.*

Anſw. Firſt, the things wee are taught to pray for, vnder the name of bread.

Secondly, the limitations of our deſires; 1. In reſpect of the matters

prayed for, vnder the terme daily.

2. In respect vnto the circumstance of time, This day.

Quest. *What is herein meant by bread?*

Answ. By a trope (putting a principall part for the whole) whatsoeuer is vsefull for the preseruation of this naturall life which wee now liue, or for the necessary comfort thereof.

Quest. *Declare now more distinctly what principall things are included in this Petition?*

Answ. Immediately, first for necessity of preseruation:

1. A willingnesse to vndergoe the necessary labours of our callings (cheerefully and in obedience to Gods ordinance) by which wee are to prouide things necessary for our selues and ours, *Gen.* 3. 19. *Ephe.* 4. 28. 2 *Thess.* 3. 10, 12. *Prouerbs* 16. 26.

2. Abi-

2. Ability and fitneſſe to doe them in ſuch a manner, as that they may be vſefull ſo farre as mans labour and induſtrie is made to ſerue the prouidence of God, *Pro.* 10.3,4.

These things are to be craued not onely for our ſelues, but all that we imploy about our labours or buſineſſes, Ruth 2.4. *Yea euen our cattle are not in our Prayers to be neglected,* Pſal. 144. 14.

And herein; firſt, wiſedome and vnderſtanding in the buſineſſes or workes about which we are to imploy our ſelues, *Exod.* 31.3. *Iſay* 28. 26. 1 *King.* 3.7,8,9. with diſcretion rightly to manage our imployments and affaires, *Pro.* 27,23,24, 25,26. *Eccleſ.* 10.10. and alſo rightly to diſpoſe of the fruit of our labours, according to the rules mentioned in the eighth Commandement.

Thirdly, a bleſſing vpon our labours, that by them wee may obtaine a neceſſary and competent prouiſion for our ſelues and thoſe that depend vpon vs, *Pſal.* 127.1,2. *Pro.* 10.3.22. *Pro.* 30.8.

Fourthly,

Fourthly, an heart and power to vse comfortably for our necessities the things wee enioy, *Eccles.* 2.24.

Fifthly, a blessing vpon the vse of that which we haue gotten (by honest meanes) either for the preseruation of health and strength, or for recouerie in sickenesse, paines or other hurts of the body, *Deut.*8.3. *Mat.*4.4.

Secondly, for a comfortable being and passing of our dayes (so far as the Lord seeth fit for vs) in those things, that the state of our liuing here is fitted vnto.

And herein; first, such wiues as may bee conuenient helpers and doe vs good all their daies, *Pro.*19. 14. *Gen.* 2. 18. *Pro.* 31. 10, 11, 12.

Secondly, the fruitfulnesse of the wombe, vnto the bringing forth of children, which is a principall naturall

naturall comfort in this life, *Gen.* 25. 21. *Luk.* 1. 13.

Thirdly, a blessing vpon children, that as they grow vp they may answer the desires of our hearts, holily qualified, *Psal.* 127. 3. *Psal.* 144. 12. Psal. 128. 3. Pro. 31. 2.

Mediately; first, the sending of healthfull and fruitfull seasons, *Act.* 14. 17.

Secondly, the benefit and protection of worthy and able Magistrates, vnder whose gouernment wee may comfortably doe the workes of our callings, and peaceably enioy the fruite of our labours, 1 *Tim.* 2. 2. 2 Sam. 1. 24. 1 King. 4. 25.

With respect whereunto, earnest prayer is to be made for the qualifying of our ciuill gouernours with wisedome and all other gifts necessarie for righteous gouernment, *Psal.* 72. 1. 2, 3.

And blessing their faithfull endeuours

deuours in gouernment, with an happie ſucceſſe for the common peace.

Queſt. *What euils doe wee pray againſt in this Petition?*

Anſw. Immediately; 1. Idleneſſe, alienating the heart of man from neceſſary imployments, or carying men to time-waſting paſtimes, *Pro.* 18.9.12.17.

2. Vnskilfulneſſe in the workes of our callings.

3. Raſhneſſe and improuidence in ordering our waies.

Pro.21.17. 4. Prodigality and waſtfulneſſe, and there with delicateneſſe.

5. Infirmity of body, and diſeaſes diſabling for labour, and ſo depriuing of neceſſarie reliefe.

6. Vnfaithfulneſſe or idleneſſe of Seruants, or any whom wee imploy about our neceſſary buſineſſes.

7. The Lords withdrawing his bleſſing

bleſſing from our labours, or from the vſe of the things wee enioy, by meanes whereof they become vnauaileable to doe vs good, either for preſeruation, or recouerie of health.

Hereunto referre barrenneſſe of the wombe, ſtubbornneſſe or vnteachableneſſe of children, and the like.

Mediately; firſt, vnſeaſonableneſſe of weather, and diſtemperature of the ayre, &c.

Negligence or iniuſtice of Magiſtrates, thorough whoſe faylings men are ſpoyled one of another. Pſal. 82.5.

Warre inteſtine or forraigne, *Pſal.* 144.14.

Falling into the hands of cruell and vnmercifull extortioners or creditors. Pſal. 109. 10.11.

Queſt. *What rules reſpecting prayer, may bee drawne from this Petition?*

Anſw.

Answ. Generally; first, that wee are not onely to seeke spirituall and supernaturall blessings at the hands of God, but euen all those things that are of vse for this present life; Secondly, and herein that wee are not after a confused manner to depend vpon a diuine prouidence, but distinctly and particularly to acquaint the Lord with all our lawful desires, according to our speciall occasions and necessities, *Psal.* 38. 10. *Phil.* 4. 6.

From the distinct mention of bread.

Specially out of the limitations added:

First, that our desires, and consequently our prayers for temporall things bee limited vnto the necessities of this life, and not suffered to wander after that which may giue contentment to our worldly lusts, *Pro.* 30. 8.

The word ἐπιούσιον, putteth out that which is necessary for the maintenance of our naturall being.

Secondly, that by the holy and constant vse of Prayer, wee bridle distrustfull

diſtruſtfull thoughts and feares concerning future neceſſities, *Mat.* 6.25.34. *Phil.* 4.6.

Queſt. *What faylings are contrary to theſe rules?*

Anſw. 1. Truſting to our owne wiſedome and induſtry about theſe outward things, ſo as that we neglect calling vpon God (or coldly performe it) for direction in, or bleſſing vpon our labours, *Pſal.* 14.4.

2. Generall Petitions without a particular vnfolding and expreſſing of our deſires about earthly things.

3. Emboldening our ſelues to deſire and to craue at Gods hands wealth and abundance, that wee may haue to ſatisfie our luſts, *Iam.* 4.3.

4. Want of care to make that vſe of Prayer, that we may comfortably, & without diſtracting cares, commit

commit our ſelues and all ours vnto the prouidence of God for the time to come.

Queſt. *Now before wee proceede to the fift Petition, let vs here take knowledge why our Sauiour directeth vs amongſt the Petitions that concerne our ſelues, to beginne with praying for our daily bread.*

Anſw. Generally; firſt, to teach vs to take occaſion from that ſenſe which (by an in-bred law and vnauoidable inſtinct) wee haue of the wants of thoſe things that are of vſe for this naturall life, to raiſe vp and cheriſh in our ſoules a ſenſe of the neceſſity of thoſe things that concerne the ſpirituall life and welfare of them, *Ioh.6.26,27.*

Secondly, that taking knowledge of Gods loue and care of vs, by the experience of his mercifull and powerfull prouidence in the things that are neceſſary and comfortable

fortable to the outward man, wee may learne to ſtrengthen our affiance in his promiſes for ſpirituall and eternall bleſſings, 1 *Tim.* 4. 17, 18. *Pſal.*41.12.

Adding hereby ſome ſtrength to our faith, though founded vpon better euidences then thoſe things conſidered in themſelues, can or may afford.

Specially with reſpect to the next Petition which is for the pardon of Sinne:

To teach vs from thoſe euils that befall vs in the outward man (of which we cannot but be ſenſible) to take occaſion of ſearching our hearts and waies, and ſerious humbling of our ſoules before God for ſinne: ſo labouring to obtaine grace and fauour with him, that we may not onely eſcape out of preſent euils, but alſo auoid eternall torments in Hell, *Pſal.*38.2,3,4,5,*&c.* 41,5. *Lam.*3.39.40.

Queſt. *What ſinnes doth our Sauiour oppoſe this order of the Petitions againſt?*

Anſw. Firſt, reſting in ſuch a

ſenſe of the neceſſities or euils of this life, as drowneth or cooleth the deſire and lingring after ſpirituall bleſſings.

Secondly, want of wiſedome to make aduantage of all ſecundary helpes and ſtaies for the vnderpropping of our weake faith about ſpirituall and eternall bleſſings.

Thirdly, reſting in the ſecundarie cauſes of outward euils, without looking vnto ſinne as the firſt and common cauſe of all miſeries.

Petition 5. *Forgiue vs our debts, &c.*

Queſt. *Declare now what things are contained in the fift Petition?*

Anſw. Firſt, the Petition it ſelfe, Forgiue vs, &c.

Secondly, the amplification of it, containing either an argument to ſtrengthen the faith of Gods people, in the aſſurance of the pardon of ſinne, as Luke hath it, For we forgiue,

forgiue, &c. *Luk.* 11.4. Or a qualification necessarily required in those that craue pardon at Gods hands as *Matthew* sets it downe, As we forgiue, &c. *Mat.* 6.12.14.

Quest. *What is contained in the petition?*

Answ. First, there is included a confession of sinne implying the haynousnesse of it vnder the terme of debts, sinne being a transgression of Gods law, 1 *Ioh.* 3. and thereby making him that commits it a debtor to Gods iustice, and liable to the dreadfull effects of his wrath, *Rom.* 3.19.6.23. and also a wrong against the grace of the Gospell when it is willingly and carelesly committed, *Gal.* 2.18.

Secondly, there is plainely expressed a suite for pardon and forgiuenesse.

Quest. *What things are herein begged at Gods hands?*

Answ. First directly; The not imputing, but free and gracious acquitting of vs from the guiltinesse and punishment of all and euery of our sins, and that 1. at the barre of Gods iudgement Seat, *Psal.* 51.1,2. 143.2. Psal.32.1. 2.

2. In our owne consciences through the inward testimonie of the Spirit, sealing to vs the remission of them, & our peace with God, *Psal.* 51.8. Col.2.12. 13. Heb.9.14.

Secondly, by necessary consequence whatsoeuer it is, by which a man is made fit to apprehend and trust in the free grace of God in Christ for the pardon of sinne: And herein,

1. A cleare vnderstanding of the true state of that couenant of grace, which is established in the death of Christ for the remission of sinne. Ier.31.34.

2. A right conceiuing both of the

the corruption of our nature, and also of our actuall sinnes in the glasse of the law of God. Rom. 7. 9.

3. Faith, rightly to apply the promise of grace, and the infinite and endlesse merit of the sacrifice of Christ vnto our owne soules, so as that we may comfortably rest vpon the same for the distinct pardon of originall and actuall sinnes, so farre as wee are come to the knowledge of them or any of them.

4. An heart vnfainedly renewed vnto a lothing of our selues and our former faylings; and constant care and endeauour of reforming what wee finde to be contrary to the will of God, *Psal.* 51. 9, 10. 11. *Isay* 1. 16. 17, 18. Ezek. 6. 9, 10. 36. 29. 30. 31.

Lastly, a continuall maintaining of and growing in all these, that our peace with God may be continued and confirmed to vs.

Quest. *What things are prayed*

against in this Petition?

Answ. Directly; 1. All the effects of Gods iust anger against sinne.

2. The guiltinesse of sinne in the conscience pursuing with despaire.

Indirectly; 1. Ignorance of the couenant of grace:

2. And of sinne.

3. Vnbeliefe.

4. Vnrepentance and hardnesse of heart, &c.

Quest. *How may the amplification of this Petition bee made an argument to assure vs of the remission of our sinnes?*

Answ. First, by reasoning from the lesse to the greater thus, Since we that are euill (and therein by nature full of pride, selfe-loue and desire of reuenge) doe yet finde a willingnesse wrought in vs by the Spirit of grace, to remit

and

and passe ouer the wrongs that are done to vs; how much more shall God who is the Father of mercies, passe ouer the wronges that are committed by his seruants, vnfainedly acknowledging and bewailing them? Hitherto referre, *Luk.* 11.13.

2. This willingnesse out of conscience towards God to forgiue iniuries done to vs by men, is an argument of true and sauing grace as a fruit of that faith by which the heart is purged. Hitherto referre, 1 *Iohn* 3.14.

Quest. *What principall rules respecting Prayer may bee drawne from this Petition?*

Answ. First, hee that truely desireth the pardon of sinne, must not so rest vpon the promise of God or the merit of Christ, but that hee be thereby directed in the serious exercises of humiliation, and confes-

sion of sinne, to begge it at the hands of God, *Psal.*32.3,4,5.51.1. 2,*&c.* 1 *Ioh.*1.9.

Secondly, that in the seeking of pardon, there bee a right and due taking knowledge of the state of all sinne, as being against God, *Psal.* 51.4. in respect both of his authority as a law-giuer, 1 *Ioh.*3.4. and also of the grace of the Gospell bin-
Luk.1.74, 75. ding to an holy and constant ende-
Tit.2.11. 12.14. uour of yeelding obedience to him, *Gal.*2.17.18.

Thirdly, that the pardon of sin must be asked in faith, and striuing against doubting, and that naturall worke of the conscience inclining to despaire, *Psal.*51.1,2,3.

Fourthly, that euery one asking forgiuenesse of sins at Gods hands, must carefully prouide that his heart be void of wrath, or desire of reuenge against any that haue wronged him, *Mat.6.* 15. 1 *Tim.*2.8.

Quest.

Queſt. *What ſinnes are contrarie hereunto?*

Anſw. Firſt, that carnall preſumption wherin many perſwade themſelues of the forgiueneſſe of their ſinnes, that neuer ſeriouſly confeſſe them vnto God, or earneſtly ſue for pardon at his hands.

2. Formall acknowledgment of ſinne, without taking knowledge of the true ſtate of it, that thereby their hearts might be bruiſed and humbled before him.

Thirdly, asking pardon out of preſent ſenſe of puniſhment, or ſlauiſh feare of wrath, without affiance or vnfained ſtriuing to truſt in, or relie vpon the free grace of God in Chriſt.

Fourthly, bringing to God in prayer, hearts either fully poſſeſſed with wrath and deſire of reuenge, or with ſome ſlighty remitting, or deceitfull calming of the fury and heat

heat of anger, keeping ſtill a ſecret inclination vnto the effects of diſpleaſure formerly conceiued.

Petition 6. *Leade vs not, &c.*

Queſt. *What is the maine ſcope of this laſt Petition?*

Anſw. It is ſet againſt that ſpirituall hurt and miſchiefe that may ſeize vpon the ſoule, through the vehemency of tentations.

Queſt. *What things are contained in it?*

Anſw. It conſiſteth of two branches: whereof the firſt is a depretation (Lead vs not into tentation) the ſecond is a ſuit for deliuerance from euill.

Queſt. *That wee may the better vnderſtand the firſt branch, declare how God that is holy, and a hater of all ſinne, may be ſaid to lead men into tentation?*

Anſw. Firſt, priuately by diuers wayes. 1. By

1. By withdrawing either that reſtraining grace by which ſin is bridled, euen in reprobates, *Gen.6.3.* or the aſſiſting and ſtrengthening grace of his Spirit, *Pſal.51.13.*

2. By remouing either the outward common bartes that are ſet againſt ſinnes in the world, or the meanes by which men might bee ſtrengthened againſt tentations, either his publike Ordinances, or the helpe of faithfull brethren; or ſuch as in regard of ſome ſpeciall truſt committed to them, are props to thoſe that depend vpon them.

Secondly, poſitiuely, and that either inwardly;

1. By deliuering men vp to their owne imaginations or luſts, *Pſal. 81.13. Rom. 1.24.26.28:* or to the power of Satan, *Act.2.23.* compared with *Ioh.13.26,27. 2 Theſſ.2. 9.11.*

2. By making the meanes of grace,

grace, inſtruments of blinding the eyes, or hardening the hearts of men, *Iſa.6.9,10.29.10,11, &c.2 Cor.* 2.15,16.

Or outwardly: either by giuing a man riches, and aboundance of outward things, which through mans corruption and worldlineſſe are meanes to poiſon his heart with pride and carnall ſecurity, and many worldly luſts, *Ier.*12.2,3.

Or by caſting him into extreme want of neceſſary prouiſions for this life, which driueth thoſe that want a meaſure of grace anſwerable to the tryall, into vniuſt and ſinfull courſes, *Pro.*30.8,9.

Or iuſtly diſpoſing any other meanes of enſnaring or hardening the heart of man in ſinne, *Exod.* 7.4.21.11,12,13. *Pſal.*69.22.

Queſt. *What doe wee then pray againſt in this Petition?*

Anſw. Not ſimply againſt tentations,

tions, which it is impoſſible to bee free of; in reſpect of the counſell of God concerning the ſtate of his ſeruants here, that are and muſt be in a continuall warfare with Satan, the world, and the dregs of inbred corruption remaining after regeneration: but againſt all & euery of the fore-mentioned effects of Gods reuenging iuſtice, after a fearefull manner puniſhing ſinne with ſinne, *Pſal.*51.13. *Iſa.*63. 17.

Queſt. *What is noted out vnder that euill that wee pray to bee deliuered from in the ſecond branch?*

Anſw. Either it noteth out the Deuill, if the ſpeciall force of the article vſed in the originall bee here conſidered, and ſo it may be tranſlated *(That euill one)* againſt whoſe ſubtill & cruel ſtratagems we deſire to be ſtrengthened: or it may note out ſinne, which though we cannot ſimply & fully bee exempted from, during

during our liues here, yet to bee kept from the dominion of any sin, we are earnestly to pray, *Psal.* 119. 133.

But more specially, either presumptuous sinnes that waste faith and good conscience, and herein namely, that sinne against the holy Ghost, *Psal.* 19. 13. or finall apostasie and falling away from the grace of God, and obedience of the truth, *Psal.* 51. 11.

Quest. *Shew now what things we sue for in this branch, and what that deliuerance is that we craue herein.*

Answ. First, it belongeth to our present state in grace, and herein generally we aske the grace of perseuerance in our Christian course, that no tentation of what nature soeuer may breake off our constant holding on our race, vntill we haue finished our warfare, 1 *Thess.* 5. 23. *Ioh.* 17. 15.

And

And herein theſe particular things are deſired:

Firſt, the brideling of the rage and fury of Satan, *Zac.* 3. 2.

Secondly, that the Lord would vouchſafe aſſiſtance of his powerful grace, anſwerable to the tentations that we are to paſſe thorow, *Pſa.* 51. 12. 143. 10. and for this end would teach vs rightly to apply and vſe our Chriſtian armour, *Epheſ.* 6. 11, 12, 13. & 18.

Thirdly, that he would root out of our hearts, whatſoeuer it is that may giue aduantage vnto Sathan; and herein thoſe ſpeciall corruptions, that either by any naturall inclination, or by euill cuſtome or occaſions, wee are moſt in danger to be ſurpriſed by, in the occaſions that may be adminiſtred: alſo the loue of the world, & the things of the world, that are of wonderfull force to dazle the eyes of our mindes,

mindes, and ſeduce our hearts, *Pſal.* 119. 36, 37.

Fourthly, becauſe where there is not a growing in grace, it cannot be but in the middeſt of manifold conflicts we ſhould faint, lay downe our weapons, and yeeld our ſelues foyled; we craue increaſe of grace, and growing in all fruites of our communion with Chriſt, vntill we become perfect men in him.

Fifthly, if in any thing (beſides our daily and ordinary faylings) we ſhall (through weakneſſe left vnto our ſelues) more grieuouſly fall; That the Lord would not ſuffer our faith, through the guiltineſſe of ſinne ſo to faile, but that wee may bee able to returne in the way of repentance vnto him as to a Father, *Luke* 22. 31, 32.

Secondly, it concerneth our perfect redemption & deliuerance from all tentations and aſſaults of euill

euill, which is the condition of ſpirits of iuſt and perfect men in the Heauens, towards which all the faithfull are daily in their prayers with earneſt deſires to aſpire, *Pſal.* 143. 9, 10, 11, 12. *Rom.* 7. 24. *Rev.* 22. 17.

Queſt. *What principall rules reſpecting prayer, are included in this Petition?*

Anſw. Firſt, that in all our praiers we bring vnto the Lord an inward ſenſe of our ſpirituall dangers, and our owne weakneſſe and vnabilitie to hold on a Chriſtian courſe, further than hee ſhall bee pleaſed by a dayly ſupply of new grace to ſtrengthen vs againſt tentations.

Secondly, that we be throughly humbled in the acknowledgement of our owne iuſt deſerning to bee left and forſaken of God, depriued of all helpes of perſeuerance, and deliuered vp to our owne luſts,

the power of Sathan, and outward occasions and snares of perdition.

Thirdly, that all that feare that we conceiue of any spirituall hurt by tentations, (either thorough the subtilty and power of our spirituall enemies, or the apprehension and sense of our owne weakneſſe) doe driue vs vnto God, and bee vented by earneſt and dayly supplications presented to him who is able and willing to saue vs, *Ephes.*6.11,12, 13.18.

Queſt. *What sinnes are contrary to these rules?*

1. That high and ouerweaning conceit of our owne strength thorough pride and hypocriſie, that either hinders prayers against tentations, or makes them cold and formall.

2. Such a reſting vpon the vnchangeable grace of God in Christ,

as

as keepeth men from laying to heart that controuerſie that the Lord may iuſtly take vp againſt them, either to a finall depriuing them of grace, or at leaſt vnto ſome fearefull deſertion and forſaking them for a time.

3. Entertaining ſuch doubtfull feares of our ſpirituall dangers as daſh faith and quench the Spirit of grace and ſupplication.

The Concluſion, *For thine is the Kingdome, &c.*

Queſt. *Hauing thus ſummarily gon thorough the ſeuerall Petitions, it now remaineth that we come to the Concluſion in the Lords Prayer, and firſt, declare what the generall ſtate of this concluſion is?*

Answ. It may be considered as containing grounds vpon which the { Necessity or equity of calling vpon God doth depend. Faith of those that pray, may cõfortably stay it selfe.

Or as a forme of thankesgiuing, praysing and honouring the eternall and onely true God.

Quest. *How may the parts of this Conclusion bee applied to the first consideration of it, as containing reasons shewing how necessary and equall a thing it is to pray vnto him?*

Answ. 1. Hee that is the onely Soueraigne Lord of heauen and earth, to whom (by the right of the creation and preseruation of all things visible and inuisible) belongeth authority to order all things according to his owne good pleasure, he is necessarily and in vncontroulable

The kingdome.

troulable equity to be called vpon, *1 King.19.15.16.*

2. He that is onely able to doe aboue all that we can aske or think, to him it is neceſſary and right that all his people ſhould haue recourſe in prayer, *Ier.3.23.14.22.* *The power.*

3. He that hath made his glory the end of all his workes, ſo as that he will neuer bee wanting to adminiſter vnto his people, matter of prayſing his name by granting their iuſt and lawfull requeſts, to him it is both neceſſary and equall that wee ſhould pray, *Pſal.50.15.* *The glory.*

After the ſame manner may the ſeuerall parts of this Concluſion be applied to that vſe wherein it ſerueth for the vpholding of our faith in prayers.

Queſt. *Shew now how this Concluſion is to be conceiued as containing a forme of prayſing the Lord.*

Anſw. Firſt, in it wee are to take

knowledge of the things themselues wherein he is to bee honoured; which are these:

1. His kingly administration and gouernment wherein hee is the supreame Lord of all things, and doeth what seemeth good vnto him, throwing downe whatsoeuer exalteth it selfe, 1 *Chro.*29.11. *Luke* 10.21. *Dan.*4.34.37.

2. His essentiall attributes all implyed (by a Synecdoche) vnder his power; namely, wisedome, holines, iustice, mercie and the like: all, and each of which are to be taken knowledge of, as they shine in the things for which we praise him, *Psal.* 145. 6,7,8,9, *&c.*

3. That Maiesty and glory that he possesseth in himselfe, & causeth to shine in all his workes common or speciall, 1 *Chro.*29.11. *Psal.*8.1.9. 104.1.145.5.

Secondly, heere are to be obser-

ued

ued certaine properties aſcribed in common to all theſe, which are:

1. That he hath al theſe originally in and from himſelfe, which is expreſſed vnder that word, Thine, prefixed before each of them: Hereunto referre, 1 *Chro.* 29. 11. *Iob.* 34. 13. 1 *Tim.* 6. 15. 16.

2. Eternity being all without beginning, & continuing thorough al generations without intermiſſion or end, *Pſal.* 102. 27. 145. 13. *Dan.* 4. 34.

Queſt. *Declare now in the laſt place, what vſe there is of that concluding Particle,* Amen.

Anſw. 1. In prayers that are powred forth by many together, one going before the reſt, it ſerueth to expreſſe the conſent and agreement of minde and heart in the reſt, 1 *Chro.* 16. 36. 1 *Cor.* 14. 16. *Pſ.* 89 53.

2. In reſpect of euery one praying by himſelfe, or with others, it ſerueth

ſeruеth to expreſſe partly the conſenting of the heart with the tongue; and partly that affiance with which (when we haue powred forth our ſuites & thankeſgiuings) the ſoule is both to reſt in Gods gracious acceptation of our weake ſeruices, and alſo to waite vpon him for a gracious anſwer concerning the things wee haue mentioned in prayer; or the Lord ſeeth, may any way be vſefull for vs.

FINIS.

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